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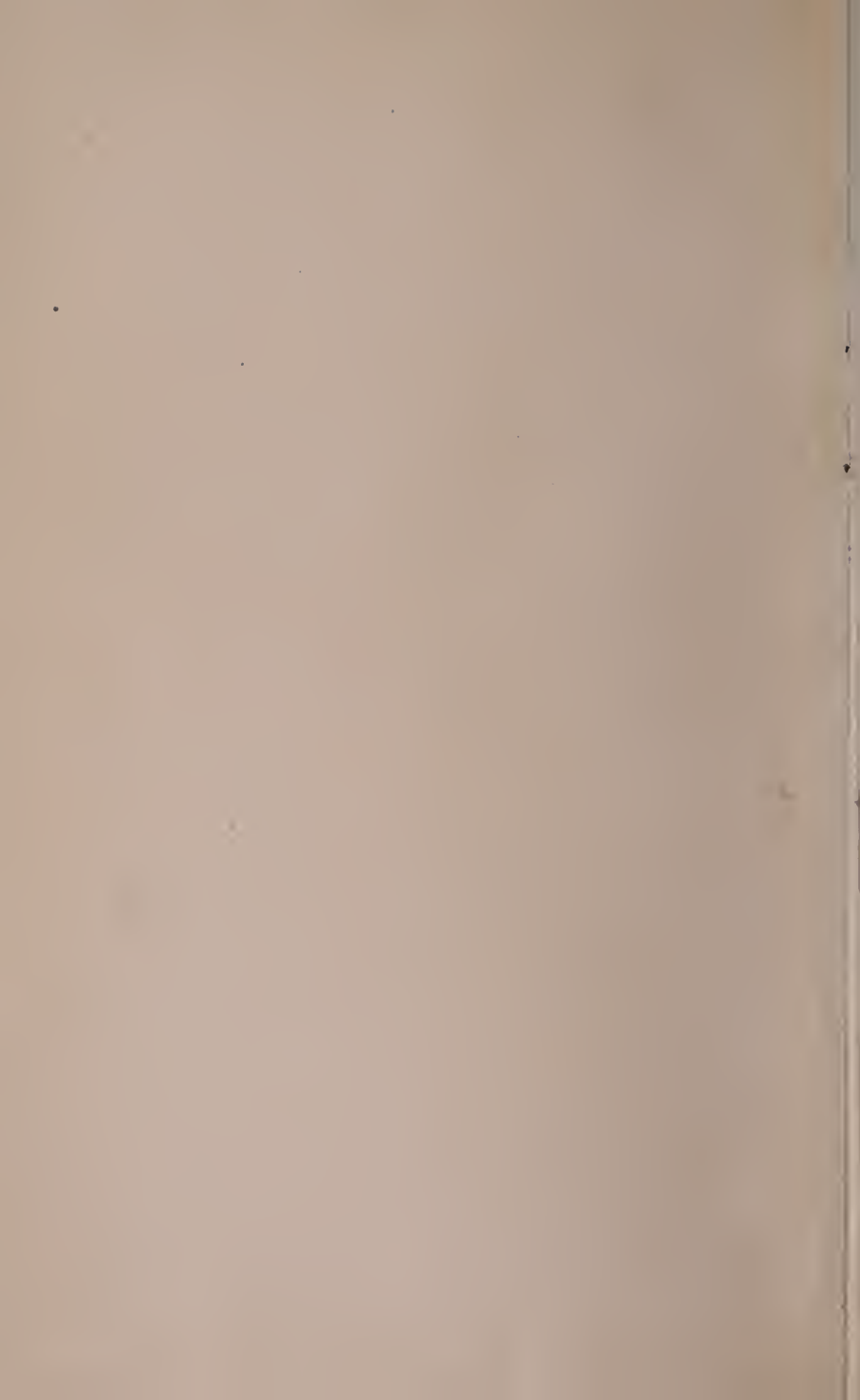
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THE
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OF
THE ASIATIC SOCIETY
OF
BENGAL.

EDITED BY

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VOL. VI.—PART II.

JULY TO DECEMBER,
1837.

“ It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science, in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta ; it will languish, if such communications shall be long intermitted ; and will die away, if they shall entirely cease.”

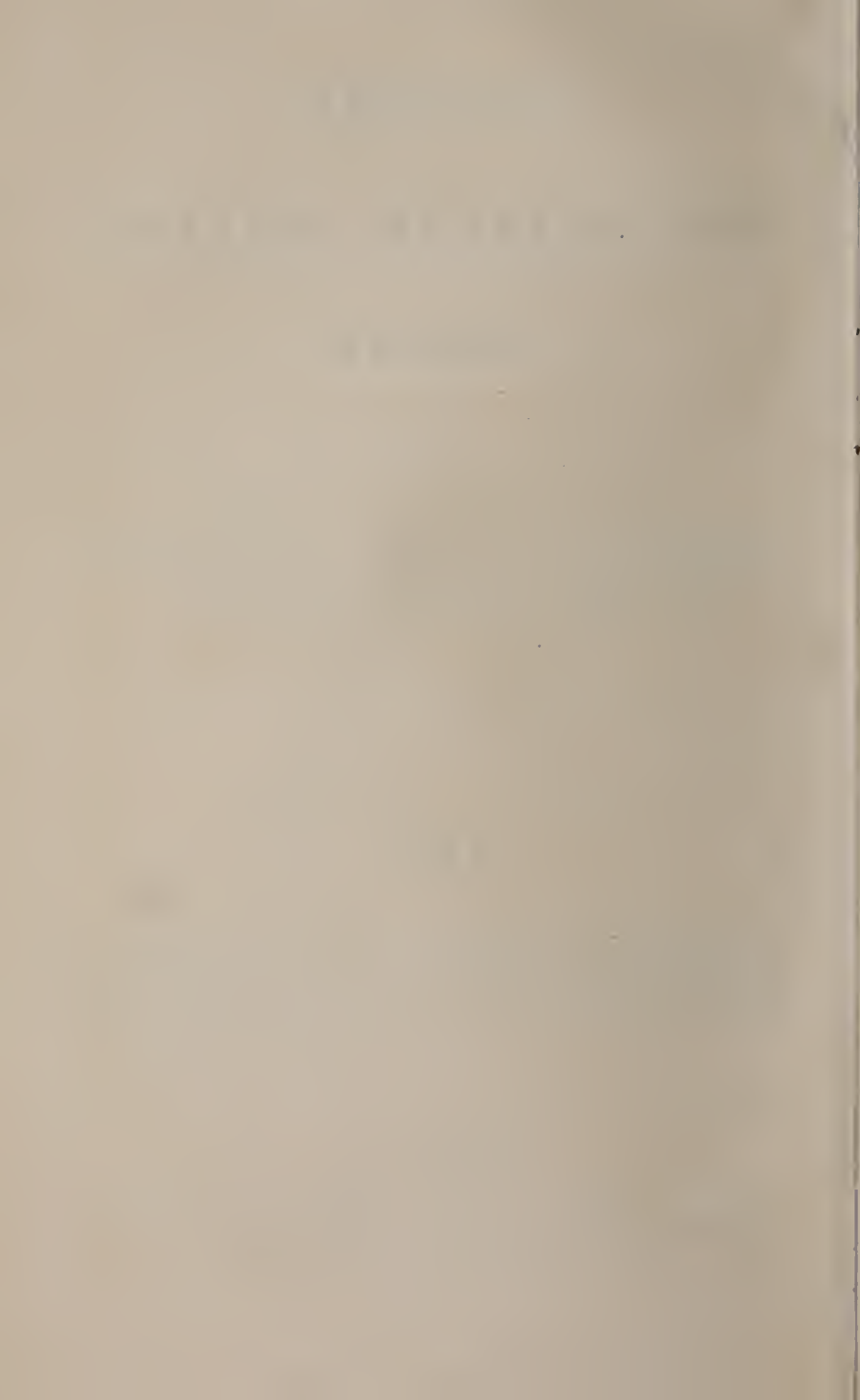
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JOURNAL

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THE ASIATIC SOCIETY.

No. 67.—July, 1837.

I.—*An Examination of the Pālī Buddhistical Annals. By the Hon'ble*
GEORGE TURNOUR, Esq., *of the Ceylon Civil Service.*

At a period when there is a concurrence of evidence, adduced from various quarters, all tending to establish the historical authenticity of that portion of the Buddhistical annals which is subsequent to the advent of SÁKYA, or GOTAMO BUDDHO, an attempt to fix the date at which, and to ascertain the parties by whom, some of the most important of those annals were compiled, cannot be considered ill-timed; and in reference to the character of the notices that have recently appeared in the Bengal Asiatic Journal, I would wish to believe that discussions in its pages, having for their object the establishment of those points, would not be deemed out of place.

As far as our information extends at present, supported by an obvious probability arising out of the sacred character, and the design of those works, which renders the inference almost a matter of certainty, the most valuable and authentic, as well as the most ancient, Buddhistical records extant are those which may be termed the Buddhistical scriptures and their ancient commentaries, called, respectively, in the Pālī or Māghada language, the PITAKATTAYAN and the ATTHAKATHÁ.

To Mr. HODGSON, the resident in Nepál, the merit is due of having brought into notice, and under direct European cognizance, the Sanskrit and Tibetan versions of these voluminous works. To this important service he has superadded further claims on the gratitude of the literary world, by the publication of various essays, illustrative of the scope and tendency of the creed, of which SÁKYA was the au-

thor—and those annals the recorded repositories. Fortunately for the interests of oriental research, at that particular juncture, the Asiatic Society received the assistance of Mr. CSOMA KOROSI in analyzing the *Tibetan* version also of those works; whose labors being of a more analytic and less speculative character, (although exerted in the examination of the *Tibetan* which appears to be translated from the *Sanskrit* version) are better adapted than those of Mr. HONGSON to aid the prosecution of the particular description of investigation to which I am about to apply myself.

In the recently published 20th Volume of the Asiatic Researches is contained Mr. CSOMA KOROSI's analysis of the first portion of the KĀ'H-GYUR, which is readily recognized, and indeed is admitted to be, the *Tibetan* name for the PITAKATTAYAN; from which analysis I extract his introductory remarks, as they are explanatory of the character of that compilation collectively, while the analysis itself is confined to the *Dulvā* portion of the KĀ'H-GYUR.

“The great compilation of the Tibetan Sacred Books, in one hundred volumes, is styled Kā-gyur or vulgarly Kān-gyur, (བཀའ་འགྱུར, *bkaḥ-hgyur*) i. e. ‘translation of commandment,’ on account of their being translated from the *Sanskrit*, or from the ancient Indian language (རྩ་མཁོ་སྐད, *rgya gar skad*), by which may be understood the *Prācṛita* or dialect of *Magadha*, the principal seat of the Buddhist faith in India at the period.

“These books contain the doctrine of SHĀ'KYA, a Buddha, who is supposed by the generality of Tibetan authors to have lived about one thousand years before the beginning of the Christian era. They were compiled at three different times, in three different places, in ancient India. First, immediately after the death of SHĀ'KYA, afterwards in the time of ASOKA a celebrated king, whose residence was at *Pātaliputra*, one hundred and ten years after the decease of SHĀ'KYA. And lastly, in the time of KANISKA, a king in the north of India, upwards of four hundred years from SHĀ'KYA; when his followers had separated themselves into eighteen sects, under four principal divisions, of which the names both *Sanskrit* and *Tibetan*, are recorded*.

“The first compilers were three individuals of his (SHĀ'KYA's) principal disciples. ‘UPĀ'LI,’ (in Tib. ‘NYE'-VA'R-ĀKHOR,') compiled the ‘*Vinaya Sūtram*,’ (Tib. *Dul-vedo*;) ‘ANANDA’ (Tib. ‘KUN-dga'vo,') the ‘*Sūtrantah*,’ (Tib. the *Do* class;) and ‘KĀ'SHYAPA,’ (Tib. ‘HOT-SRUNG,') the ‘*Prajñā-pāramitā*,’ (Tib. *Sher-ch'hin*.) These several works were imported into Tibet, and translated there between the seventh and thirteenth centuries of our era, but mostly in the ninth. The edition of the *Kā-gyur* in the Asiatic Society's possession appears to have been printed with the very wooden types that are mentioned as having been prepared in 1731 or the last century; and which are still in continual use, at *Sudr-t'hang*, a large building or monastery, not far from *Teshi-lhun-po* (བཀྲ་ཤིས་ལུ་པོ, *bkra-shis-lhun-po*).

* See p. 25 in the life of SHĀ'KYA, in the *Kā-gyur* collection.

"The *Ká-gyur* collection comprises the seven following great divisions, which are in fact distinct works.

- I. *Dulvá* དུལ་པ་, (Sans. *Vinaya*) or, 'Discipline,' in 13 volumes.
- II. *Sher-ch'hin* ཤེར་ཅིན་, (Sans. *Prajnyáramítá*) or, 'Transcendental wisdom,' in 21 volumes.
- III. *P'hal-ch'hen* ཕལ་ཆེན་, (Sans. *Buddha-vata sanga*) or, 'Bauddha community,' in 6 volumes.
- IV. *D,kon-séks* དཀོན་པ་སྟེང་མ་, (Sans. *Ratnakúta*) or, 'Gems heaped up,' in 6 vols.
- V. *Do-dé* མདོ་སྟེ, (Sans. *Sútranta*) 'Aphorisms,' or Tracts, in 30 vols.
- VI. *Nyang-dás* རྟེན་པ་, (Sans. *Nirvána*) 'Deliverance from pain,' in 2 vols.
- VII. *Gyut* རྟེན་, (Sans. *Tantra*) 'Mystical Doctrine, Charms,' in 22 vols. forming altogether exactly one hundred volumes.

"The whole *Ká-gyur* collection is very frequently alluded to under the name, *De-not-sum* རྟེན་པ་སྟེང་མ་, in Sanskrit *Tripitakáh*, the 'free vessels or repositories,' comprehending under this appellation. 1st. The *Dulvá*. 2nd. The *Do*, with the *P'hal-ch'hen*, *Kou-séks*, *Nyang-dás* and the *Gyut*. 3rd. The *Sher-ch'hin*, with all its divisions or abridgments. This triple division is expressed by these names: 1. *Dulvá*, (Sans. *Vinaya*.) 2. *Do*, (Sans. *Sátra*.) 3. *Ch'hos-non-pa* ཆོས་མེད་པ་, (Sans. *Abhidharmáh*.) This last is expressed in Tibetan also by *Non-pa-dsot* མདོ་པ་མེད་པ་, by *Yum* ཡུམ་, and by *Mamo* མ་མོ་. It is the common or vulgar opinion that the *Dulvá* is a cure against cupidity or lust, the *Do*, against iracundy or passion; and the *Ch'hos-non-pa*, against ignorance."

Enough of identity, I conceive, is demonstrated in this preparatory extract to remove all doubt as to the *Tibetan* version (whether translated from the *Sanskrit* or "the *Prácrit*, the dialect of *Magadha*)," and the *Páli* or *Mághadha* version extant in *Ceylon* being one and the same compilation; designed to illustrate, as well the same sacred history in all its details, as the same religious creed; whatever slight discrepancies may be found to exist between the two in minor points.

Beyond the suggestion of this identity, certifying at the same time that the *Pitakattayan* and the *Aṭṭhakathá* extant in *Ceylon* are composed in the *Páli* language, and that they are identical with the *Páli* versions of these works in the *Burmese empire*, it is not my intention to advance a single assertion; or to reason on the assumption that any one point required to be established has been already either proved or admitted to be such elsewhere. On the evidences and authorities I have to adduce, the decision will be allowed to rest, as to whether the *Ceylon Páli* version of the *Pitakattayan* be, what it purports to be, the one first authenticated in the year *SAKYA* died,

(B. C. 543;) and as to whether the *Aṭṭhakathā*, also represented to have been first propounded on the same occasion, and ultimately (after various other authentications) recompiled in this island in the Pāli language, by BUDDHAGHOSO, between A. D. 410, and A. D. 432, were composed under the circumstances, and at the epochs, severally, alleged. The importance however of satisfactorily establishing these questions, I wish neither to disguise nor underrate. For on the extent of their authenticity must necessarily depend the degree of reliance to be placed as to the correctness of the mass of historical matter those compilations are found to contain. Although the *contemporaneous* narrative of historical events furnished in the *Aṭṭhakathā* are comprised between the years B. C. 543 and B. C. 307, (specimens of which, extracted from a *Tīkā*, I have been able to adduce in the introduction to the *Mahāwanso*) those notices are occasionally accompanied by references to anterior occurrences, which in the absence of other data for the illustration of the ancient history of India, acquire an adventitious value far exceeding their intrinsic merits.

I had contemplated the idea at one period of attempting the analysis of the entire *Pitakattayan*, aided in the undertaking by the able assistance afforded to me by the Buddhist priests, who are my constant coadjutors in my Pāli researches; but I soon found that, independently of my undertaking a task for the efficient performance of which I did not possess sufficient leisure, no analysis would successfully develop the contents of that work, unless accompanied by annotations and explanations of a magnitude utterly inadmissible in any periodical. The only other form in which, short of a translation *in extenso*, that compilation could be faithfully illustrated, would have been a compendium, which however has been already most ably executed by a learned Buddhist priest, and as ably translated into English, by the best *Singhalose* scholar in this island, Mr. ARMOUR*. Under these circumstances, the course I purpose pursuing is merely to array the evidence on which the claim of these sacred works to authenticity is based—to show the extent and the subdivisions of the authentic version of the *Pitakattayan*,—to define the dates at which the three great convocations were held in India—as well as the date at which the *Pitakattayan* and the *Aṭṭhakathā* were first reduced to writing in *Ceylon*,—and lastly, to fix the epoch at which the present version of the Pāli *Aṭṭhakathā* was completed by BUDDHAGHOSO in this island. When these points, together with certain intermediate links

* We regret we have not yet found space for the insertion of Mr. ARMOUR'S sketch, which will be found in the *Ceylon Almanac* for 1835.—ED.

have been examined, I shall proceed then, by extracts from, and comments on, both the *Pitakattayan* and the *Aṭṭhakathā* to illustrate those portions of these works which are purely of an historical character, commencing with the genealogy of the kings of India. The ensuing extracts will show that Mr. ARMOUR's translated essay on Buddhism, as derived from the *Wisuddhimuggo*, a compendium formed by BUDDHAGHOSO himself, presents an abstract of the doctrinal and metaphysical parts of that creed, which, as being the work of that last great commentator on the Buddhistical Scriptures, acquires an authority and authenticity, which no compendium, exclusively formed by any orientalist of a different faith, and more modern times, can have any claim to.

Before I proceed to my extracts a few preliminary remarks are necessary for the adaptation of dates to the events described.

The Buddhistical era is dated from the day of SÁKRA's death, which having occurred on the full moon of the month of *Wésakho*, 2,480 years ago, the epoch, therefore, falls to the full moon of that month in B. C. 543.

In that year, the FIRST CONVOCATION was held at *Rājagoḥa* (the modern *Rājmahal**), then the capital of the *Māgadha* monarch AJĀTASATTO, in the eighth year of his reign.

The SECOND CONVOCATION was held a century afterwards in B. C. 443, at *Wésāli* (the modern *Allahabad*) then the capital of the *Māgadha* monarch KĀLĀSOKO, and in the tenth year of his reign.

The THIRD CONVOCATION was held 134 years after the second one, in B. C. 309 at *Pāṭilipura* (the ancient *Palibothra*, and modern *Patna*), then the capital of the Indian empire, in the 17th year of the reign of ASOKO or DHAMMA'SOKO.

At the first of these CONVOCATIONS the orthodox version of the *Pitakattayan* was defined and authenticated, as will be seen by the ensuing quotations, with a degree of precision which fixed even the number of syllables of which it should consist. The commentaries made or delivered on that occasion, acquired the designation of the *Aṭṭhakathā*.

At the SECOND and THIRD CONVOCATIONS certain schismatic proceedings among the Buddhistical priesthood were suppressed, and the above authentic version of the *Pitakattayan* was rehearsed and reaffirmed on each occasion; and additional *Aṭṭhakathā* were delivered, narrative of the history of Buddhism for the periods that had preceded each of those two CONVOCATIONS.

* This is the usual supposition but, *Rājagriha* of *Behar* is undoubtedly the right place.—ED.

It is maintained, and the Buddhists in *Ceylon* implicitly believe, that the whole of the *Pitakattayan* and *Aṭṭhakathā* were preserved through this long line of the disciples of SĀKYA exclusively by memorial inspiration, without the aid of inscribed record.

In B. C. 306 MAHINDO, the son of emperor DHAMMÁSOKO also recognized to be one of those inspired disciples, visited *Ceylon*, and established Buddhism in it.

The particulars of this interesting historical event will be found in the *Mahāwanso*. In this place I shall only observe that the *Pitakattayan* in Pāli, and the *Aṭṭhakathā* in *Singhalese* are represented to have been orally promulgated by MAHINDO, and orally perpetuated by the priesthood he founded in *Ceylon*, till the reign of the Ceylonese monarch WATTAGANINI, who reigned from B. C. 104 to B. C. 76; when they are stated to have been recorded in books for the first time. The event is thus mentioned in the thirty-third chapter of the *Mahāwanso*. I give the Pāli passage also, to show, how utterly impossible it is to make it approximate to any rendering, which would admit of the only construction which a reasonable person would wish to place on it, viz.: that these sacred records were then for the first time not recorded, but rendered accessible to the uninitiated.

*Pitakattayapālincha, tassú Aṭṭhakathancha tan,
Mukhapāṭhīra ānésur pubbe bhikkhú mahāmatt,
Hāniñ diswāra Sattānan tadā bhikkhú samāgatā,
Chiraṭṭhittathan dhammassa potthakésu likhāpayun.*

The profoundly wise (inspired) priests had theretofore orally perpetuated the text of the *Pitakattayan* and their *Aṭṭhakathā*. At this period, these priests, foreseeing the perdition of the people (from the perversions of the true doctrines) assembled; and in order that religion might endure for ages, recorded the same in books.

In this form (that is to say, the *Pitakattayan* in Pāli, and *Aṭṭhakathā* in *Singhalese*), the Buddhistical scriptures were preserved in *Ceylon* till the reign of the Ceylonese monarch MAHA'NAMO, between A. D. 410 and 432, when BUDDHAGHOSO of *Magadha* visited *Ceylon*, revised the *Aṭṭhakathā* and translated them into Pāli. This is an occurrence, as I have noticed above, of considerable importance to the questions under consideration. I am told that in his revised *Aṭṭhakathā* will be found notices explanatory of his personal history. I have not yet come upon those passages, and even if I had met with them, I should prefer the evidence of a third party to an autobiography, especially when I can quote from such an historian as the author of the *Mahāwanso*, who flourished between the years A. D. 459 and A. D. 477, being at the most fifty years only after the visit

of BUDDHAGHOSO to Ceylon. The following extract is from the 37th chapter.

“ A bráhmaṇ youth, born in the neighbourhood of the great bo-tree (in *Magadha*), accomplished in the ‘*wijja*’ and ‘*sippa* ;’ who had achieved the knowledge of the three *vedos*, and possessed great aptitude in attaining acquirements ; indefatigable as a schismatic disputant, and himself a schismatic wanderer over *Jambudīpa*, established himself, in the character of a disputant, in a certain *wihāro*, and was in the habit of rehearsing, by night and by day, with clasped hands, a discourse which he had learned, perfect in all its component parts, and sustained throughout in the same lofty strain. A certain *Mahāthēro*, named *REWATO*, becoming acquainted with him there, and saying (to himself), ‘ This individual is a person of profound knowledge ; it will be worthy (of me) to convert him,’ inquired, ‘ who is this who is braying like an ass ? ’ (The bráhmaṇ) replied to him, ‘ Thou canst define, then, the meaning conveyed in the braying of asses.’ On (the *thēro*) rejoining, ‘ I can define it ;’ he (the bráhmaṇ) exhibited the extent of the knowledge he possessed. (The *thēro*) criticised each of his propositions, and pointed out in what respect they were fallacious. He who had been thus refuted, said, ‘ Well then, descend to thy own creed ;’ and he propounded to him a passage from the ‘ *Abhidhammo*’ (of the *Pitakattayan*). He (the bráhmaṇ) could not divine the signification of that (passage) ; and inquired, ‘ whose *manto* is this ? ’ ‘ It is *BUNDO*’s *manto*.’ On his exclaiming ‘ Impart it to me ;’ (the *thēro*) replied, ‘ enter the sacerdotal order.’ He who was desirous of acquiring the knowledge of the *Pitakattayan*, subsequently coming to this conviction : ‘ This is the sole road (to salvation) ;’ became a convert to that faith. As he was as profound in his (*ghoso*) eloquence as *Buddho* himself, they conferred on him the appellation of *BUDDHOGHOSO* (the voice of *Buddho*) ; and throughout the world he became as renowned as *BUNDO*. Having there (in *Jambudīpa*) composed an original work called ‘ *Nanōdagan* ;’ he at the same time wrote the chapter called ‘ *Aṭṭhasālini*,’ on the *Dhammasangini* (one of the commentaries on the *Abhidhammo*).

“ *REWATO THE’RO* then observing that he was desirous of undertaking the compilation of a ‘ *Pariṭṭatthakathan*’ (a general commentary on the *Pitakattayan*) thus addressed him : ‘ The text alone (of the *Pitakattayan*) has been preserved in this land : the *Aṭṭhakathā* are not extant here ; nor is there any version to be found of the “ *vāda*” (schisms) complete. The *Singhalese Aṭṭhakathā* are genuine. They were composed in the *Singhalese* language by the inspired and profoundly wise *MAHINDO* ; the discourses of *BUDDHO*, authenticated at the three convocations, and the dissertations and arguments of *SA’RIPUTTO* and others having been previously consulted (by him) ; and they are extant among the *Singhalese*. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the *Māgadhas*. It will be an act conducive to the welfare of the whole world.’

“ Having been thus advised, this eminently wise personage, rejoicing thereat, departed from thence, and visited this island, in the reign of this monarch (*MAHA’NA’MO*). On reaching the *Mahāvihāro* (at *Anurādhapura*) he entered the *Mahāpadhano* hall, the most splendid of the apartments in the *wihāro*, and listened to the *Singhalese Aṭṭhakathā*, and the *Théravāda*, from beginning to

the end, propounded by the three *Sanghapāli*; and became thoroughly convinced that they conveyed the true meaning of the doctrines of the lord of *Dhammo*. Thereupon, paying reverential respect to the priesthood, he thus petitioned: 'I am desirous of translating the *Atthakathā*; give me access to all your books.' The priesthood, for the purpose of testing his qualifications, gave only two *gatha*, saying: 'hence prove thy qualification; having satisfied ourselves on this point, we will then let thee have all the books.' From these (taking these *gatha* for his text, and consulting the *Pitakattayan* together with the *Atthakathā*, and condensing them into an abridged form), he composed the compendium called the *Wisuddhimaggo*. Thereupon having assembled the priesthood who had acquired a thorough knowledge of the doctrines of BUDDHO, at the bo-tree, he commenced to read out (the work he had composed). The *dēwatās*, in order that they might make his BUDDHAGHOSO's gifts of wisdom celebrated among men, rendered that book invisible. He, however, for a second and third time recomposed it. When he was in the act of producing his book for the third time, for the purpose of propounding it, the *dēwatās* restored the other two copies also. The (assembled) priests then read out the three books simultaneously. In those three versions, neither in a verse, in a signification, nor in a single misplacement by transpositions; nay, even in the *thēro* controversies, and in the text (of the *Pitakattayan*) was there in the measure of verse, or in the letter of a word, the slightest variation. Therefore the priesthood rejoicing, again and again fervently shouted forth, saying, 'most assuredly this is METTEYYO (BUDDHO) himself;' and made over to him the books in which the *Pitakattayan* were recorded, together with their *Atthakathā*. Taking up his residence in the secluded *Ganthakaro wiharo*, at *Anurādhapura*, he translated, according to the grammatical rules of the *Māgadhi*, which is the root of all languages, the whole of the *Singhalese Atthakathā* (into Pālī). This proved an achievement of the utmost consequence to all the languages spoken by the human race.

"All the *thēros* and *āchāriyas* held this compilation in the same estimation as the text (of the *Pitakattayān*). Thereafter, the objects of his mission having been fulfilled, he returned to *Jambudīpo*, to worship at the bo-tree (at *Uruveliya* in *Magadha*)."

The foregoing remarks, sustained by the ensuing translation of the account of the FIRST CONVOCATION, show that the following discrepancies exist between the *Tibetan* version of the *Kāh-gyur* and the *Pālī* version of the *Pitakattayan* extant in *Ceylon*.

1stly, in making the age in which SA'KYA lived about one thousand years before the Christian era, instead of its being comprised between B. C. 588 and 543.

2ndly, in the omission of the SECOND CONVOCATION.

3rdly, in placing the THIRD CONVOCATION, which was held in the reign of ASOKA, in the 110th instead of the 234th year after the death of SA'KYA.

4thly, in stating that the next and last revision of the *Pitakattayan* took place only five hundred, instead of nearly a thousand, years

after the death of SĀKYA. In this instance, however, from the absence of names, there is no means of ascertaining whether the revision in question, applies to that of BUDDHAGHOSO, or to that of any other individual. From the date assigned, as well as mention being made of KANISKA, the author of that revision, may possibly be NA'GĀRJUNA, the NĀGASE'NO of Pāli annals, whose history I have touched upon in a former article. The foregoing extract from the *Mahāwanso* does certainly state that BUDDHAGHOSO returned to India, and that the *Atthakathā* were not extant then, at the time he departed to *Ceylon*, but I have no where met with any intimation of the propagation of his version in India; while in the "Essai sur le Pāli par Messrs. BURNOUF et LASSEN," it is shown that BUDDHAGHOSO did visit the eastern peninsula, taking his compilation with him.

5thly, in the *Tibetan* version of the *Kāh-gyur* consisting of one hundred volumes*, while the Pāli version of the *Pitakattayan* does not exceed 4,500 leaves, which would constitute seven or eight volumes of ordinary size (though bound up in *Ceylon* in various forms for convenience of reference), the subdivisions of which are hereafter given. This difference of bulk would be readily accounted for, if Mr. KÖRÖSI had explained whether the accounts of the Convocations he gives were found in the text of the *Kāh-gyur* which he was analyzing, or in a separate commentary. If they were found in the text, it necessarily follows that the commentaries (which alone could contain an account of Convocations held subsequent to the death of SĀKYA) must have become blended with the entire version of the *Tibetan* text, in the same manner that the "*Jātakan*" division of the Pāli version in *Ceylon*, has become blended with the *Atthakathā* appertaining to it. By this blending together of the text and the commentary of the *Jātakan*, that section has been swelled into three books of nine hundred leaves, instead of constituting the fourth part of one book, comprised in perhaps about one hundred leaves.

I have not yet obtained any accurate table of the contents of the whole series of BUDDHAGHOSO's *Atthakathā*. They are very voluminous, as may be readily imagined, when it is considered that they furnish both a commentary and a glossary for the entire *Pitakattayan*.

The *Atthakathā* on the whole of the *Winayopiṭako* is called the *Samantapāsādikā*. It commences with an account of the THREE CONVOCATIONS. For the *Sattapiṭako* there is a separate *Atthakathā*

* These volumes contain much less than might be thought by those who had not seen them, being printed in a very large type.—ED.

for each section of it. The *Aṭṭhakathā* on the *Dīghanikāyo* is called "*Sumangala Wilāsinī*." It opens with a description of the FIRST CONVOCATION only, and then refers to the above mentioned *Samantapāsādikā*, for an account of the other TWO CONVOCATIONS. As the *Sumangala Wilāsinī*, however, gives the most detailed account of the FIRST CONVOCATION, I have selected it for translation, in preference to the description given in the *Samantapāsādikā*, to which I must have recourse for the accounts of the SECOND and THIRD CONVOCATIONS. This circumstance will explain why an occasional reference is made in the ensuing translation, to a previous account of the FIRST CONVOCATION.

The histories of the other TWO CONVOCATIONS which I reserve for a future communication, are less detailed, but embody more data of an historical character.

Translation of Buddhaghoso's Aṭṭhakathā, called the Sumangala Wilāsinī, of the Dīghanikāyo of the Suttapitako.

I adore SUGATO*, the compassionating and enduring spirit ; the light of wisdom that dispelled the darkness of ignorance—the teacher of men as well as *dēvos*, the victor over subjection to transmigration !

I adore that pure and supreme "*Dhammo*," which BUDDHO himself realized, by having attained Buddhobood ; and by having achieved a thorough knowledge thereof !

I bow down in adoration to those well-beloved† sons (disciples) of SUGATO, who overcame the dominion of *Māro* (death) and attained the condition of *arahat*,—the consummation of the eight sanctifications !

Thus, if there be any merit, in this act of adoration, rendered by me, in sincerity of faith, to the RATANATTAYAN‡,—by that merit, may I eschew all the perils (which beset my undertaking).

I (proceed now to) propound, as well as for the edification of the righteous, as for the perpetuation of *Dhammo*, an exposition of the supreme *Dīghagamo* (*Dīghanikāyo*), which is embellished with the most detailed of the *Suttani*, comprehensive in signification, thoroughly illustrated by BUDDHO and his disciples, and sustaining faith, by the power of virtue ; and for the purpose of developing that exposition (of the *Dīghanikāyo*), availing myself of the *Aṭṭhakathā* which was in the first instance authenticated by the five hundred *Arahantā* at the (first) CONVOCATION, and subsequently at the succeeding CONVOCATIONS, and which were thereafter, by the sanctified MAHINDO, brought to *Sihala*, and for the benefit of the inhabitants of *Sihala*§, transposed into the *Sihala* language, from thence I translate the *Sihala*|| version into the delightful (classical) language, according to the rules of that (the Pāli) language, which is free from all imperfections ;—omitting only the frequent repetitions of the same explanations,

* From *su* and *gato* (" deity of) felicitous advent," an appellation of BUDDHO.

† Literally, " bosom-reared."

‡ The three treasures, viz. *Buddho*, *Dhammo* and *Sangho*.

§ Ceylon. || Singhalese.

bnt at the same time without rejecting the tenets of the thēros resident at the *Mahāwihāro** (at *Anurādhapura*) who were like unto luminaries to the generation of thēros, and the most accomplished discriminators (of the true doctrines).

The (nature of the) *Sīlakatha*, *Dhutadhammā*, *Kammaṭṭhānāni*, together with all the *Chariyāwidhāni*, *Jhānāni*, the whole scope of the *Samāpatti*, the whole of *Abhiññāyo*, the exposition of the *Paññā*, the *Khandā*, the *Dhātu*, the *A'yatanāni*, *Indriyāni*, the four *Aryāni-sacchāni*, the *Pachchayākārā*, the pure and comprehensive *Nayā* and the indispensable *Maggā* and *Wiphasanabhawana*—all these having, on a former occasion, been most perspicuously set forth by me, in the *Wisudhimaggo*, I shall not therefore in this place, examine into them in detail. The said *Wisudhimaggo* being referred to in the course of the four *A'gamā* (*Nikāyā* will afford, as occasion may require, the information sought.

Such being the plan adopted, do ye therefore (my readers), consulting also that work (the *Wisudhimaggo*), at the same time with these *Atṭhakathā*, acquire the knowledge of the import developed of the *Dīghāgamō*.

The contents of the *Dīghāgamo* are, of the *Waggo* (class) three—namely, the *Sīlawaggo*, the *Mahāwaggo* and the *Pāṭikawaggo*, consisting of thirty-four *Suttāni* of which (*Dīghāgamo*) the *Sīlakkhandho* is the first *Waggo*; and of the *Suttāni* of that *Waggo* the *Brahmajālan* is the first *Suttan*.

Concerning the *Brāhmajālan* :—

Its commencement (“*Ewammē sutan*”). “It was so heard by me” is the *Nidānan* (explanation) afforded by the venerable† A'NANDO on the occasion of the FIRST GREAT CONVOCATION (PATHAMA' MAHA' SANGI'TI').

Why was this FIRST GREAT CONVOCATION (held?)

In order that the *Nidānan* of the *Winayapiṭako*, the merits of which are conveyed in the *Pāli* (*Tanti*) language (might be illustrated). On this occasion also) (i. e. in the illustration of the *Suttapiṭako*) the object, be it understood, was the same.

When (was it held?)

On the occasion on which BHAGAWA', the saviour of the three worlds, who had realized the reward of *Nibbānan*, by overcoming liability to further transmigration, having fulfilled the objects of his divine mission,—commencing with the propounding of the *Dhammappawaṭṭanan Suttan* on his first entrance as BUDDHO into *Bārānasi*, to his having brought under sacerdotal subjection SUBADDHO, the *Paribbājako*—realized (at *Kasīnārā* in the *Upawattano* garden of the *Malla* race) his *Parinibbānan* (while reposing) between two sal trees, on the dawn of the day of the full moon of the month of *Wésākko*.

Upon that occasion, when the *Dhāta* (corporeal relics) of BHAGAWA' were distributed (at his funeral pile), the venerable MAHA' KASSAPO was the *Sanghathéro* (the chief priest) of seven hundred thousand priests there assembled. On the

* Vide Chap. XV. of the *Mahāwanso*, for the construction of this *wihāro* commenced before C. B. 306, which is still in existence, though in a ruinous state at *Anurādhapuro*.

† This appears to be a term purely of veneration, without reference to the age of the party addressed.

seventh day after BHAGAWA' had obtained *Purinibbati*, (the said MAHA'KASSAPO) calling to his recollection the following declaration of the aforesaid SUBHADDO, who had been ordained in his dotage (which had been addressed to that assemblage of afflicted priests), viz.: 'Venerables! enough, mourn not; weep not; we are happily released from the control of that great *Samano**. We have escaped from the calamity of being constantly told, 'this is allowable to you: that is not allowable to you.' Now whatever we may wish, that we can do: whatever we do not desire that we may leave undone;'—and being convinced also that it would be difficult thereafter to convene such an assembly of the priesthood (MAHA'KASSAPO thus meditated) 'such is the posture of affairs!—sinful priests persuading themselves that the doctrines of the divine teacher are extinct, and availing themselves of the co-operation (of others) may without loss of time destroy the *Saddhammo*. As long as *Dhammo* can be maintained, the doctrines will as fully prevail as if the divine teacher were still in existence; for it has been thus said by BHAGAWA' himself; 'A'NANDO! let the *Dhammo* and *Winayo*, which have been propounded to, and impressed on, thee, by me, stand after my demise in the place of thy teacher!' It will be most proper, therefore, that I should hold a CONVOCATION on *Dhammo* and *Winayo* whereby this *Sásanan* (religion) might be rendered effective to endure for ages. In as much also as BHAGAWA' has said (to me) 'KASSAPO! thou shalt wear my *Sanapansukúla*† robes,' and as in that investiture of robes, an equality (with BUDDHO) was recognized, and he having added '*Bhikkhus!* by whatever means my object has been gained, and emancipated from the dominion of the passions, and released from the sphere of impiety, I may have arrived at the attainment of the *Pathama Jhánan*, the blessed state derived from the beatitude which is free from the influence of painful doubts, and the besetting sins (of the human world); by the same means, *Bhikkhus!* KASSAPO also is destined to obtain it, and emancipated from the dominion of the passions, &c. is gifted likewise with the power of acquiring the *Pathama Jhánan*.' By this procedure, in having exalted me to a position equal to his own, in the attainment, in due order, of the nine *Sundápathi*, of the six distinct *Abhinna*, and of the *Uttarimanussa Dhammo*, he has vouchsafed especially to distinguish me. He has also distinguished me by comparing me, in thought, to the imperturbability of the air though a hand be waved through it; and in conduct (of increasing grace) like unto the increasing moon. To him what else can constitute an appropriate return? Assuredly none other. BHAGAWA' therefore, like unto a *rāja*, who with due solemnity confers worldly power on his son, who is to maintain the glory of his race, foreseeing that I was destined to maintain the glory of *Saddhammo* said, 'He will be that person.' By such an unprecedented act of preference, has he exalted me: and bearing in mind the reflection, that it was by this pre-cminent token of gratifying distinction that he rewarded him, the venerable MAHA'KASSAPO created in the bhikkhus an earnest desire to hold a CONVOCATION on *Dhammo*, and *Winayo*.

Therafter he assembled the bhikkhus, and delivered an address to them, commencing with the words;—"Beloved! on a certain occasion, when with a great

* Priest, alluding to BUDDHO.

† Literally "hempen robes rejected as rubbish," the history of these robes cannot be given in the space of a note.

concourse of five hundred bhikkhus, I reached the high road at *Kasīnāra* (the capital of) *Pāva*." For the particulars (of this discourse) the section regarding *Subhaddo* must be referred to. The import of that section we can discuss at the conclusion of the *Parinibbāna Suttan*.

In a subsequent part (of his address) he (*KASSAPO*) said—"Well then, beloved, let us have a rehearsal of (or CONVOCA-TION on) both the *Dhammo* and the *Winayo*. In aforetime (during the dispensation of former Buddhos) also (whenever) *Adhammo* shone forth, *Dhammo* ceased to possess the ascendancy; (whenever) *Avinayo* shone forth, *Winayo* lost ground; also in aforetime (whenever) the professors of *Adhammo* attained power, the professors of *Dhammo* became insignificant; whenever the professors of *Avinayo* attained power, *Winayo* lost ground."

The bhikkhus replied, "In that case, lord! select the *théros* and bhikkhus" (who should form the CONVOCA-TION).

The *théro* (*MAHA'KASSAPO*) setting aside the hundreds and thousands of bhikkhus who although having acquired a knowledge of all the nine *angas* of the religion of the divine teacher, were still only *puṭhujjanā**, and had only attained the *Sōlāpatti*, *Sakadāgāmi*, *Anāgāmi* and the *Sukkhawipassanā*, selected five hundred, minus one, sanctified bhikkhus who had achieved the knowledge of the *Tēpitākan*, with the whole of its text and subdivisions; had arrived at the condition of *Patisambhiddā*; were gifted with supernatural power; who had been, on many occasions, selected by *BIHAGAWA'* himself for important ministries, and who were masters of the component parts of the *Tēvijjā*.

In a certain passage, it is thus recorded, "thereafter the venerable *MAHA'KASSAPO*, selected five hundred, minus one, *arahantā*."

On what account was it that the *théro* made this reservation of one?

It was for the purpose of reserving a vacancy for *A'NANDO*.

It is also said on this subject: "Whether with or without that venerable personage the rehearsal of *Dhammo* could not be effected."

That venerable individual having yet to fulfil his destiny, and to perfect his works of sanctification: for that reason "with him, it is impracticable."

It having (on the other hand) been also said "there was not a single *suttan gāthā*, &c. propounded by the being gifted with the ten powers (*BUDDHO*) of which he (*A'NANDO*) was not a personal witness, for he (*A'NANDO*) himself has declared, 'I have derived from *BUDDHO* himself eighty-two thousand, (*Dhammā*) from the priesthood two thousand: these are the eighty-four thousand *Dhammā*, which are to be propagated by me.' On this account, without him (the CONVOCA-TION) could not have been held. Hence, though he was a personage who had not yet fulfilled his destiny (by the attainment of *arahat* sanctification) being nevertheless of the greatest utility in the CONVOCA-TION on *Dhammo*, he was considered worthy of being selected by the *théro* (*MAHA'KASSAPO*)."

From what cause was it then that he was not selected?

That *A'NANDO* might escape the reproaches of other (priests, that though they had attained the *arahat* sanctification they were excluded from the CONVOCA-TION).

The *théro* (*MAHA'KASSAPO*) bore the most confiding affection for the revered *A'NANDO*: for instance, even when his hair had grown grey, addressing him as a lad would be caressed he would say, "this child has yet to learn his destiny."

* Uninspired mortals.

He (A'NANDO) was a descendant of the Sākya race, and the brother (cousin-german) of *Tathāgato**, being the son of his father's (SUDDHODANO's) younger brother (DOTO'DANO). Hence, lest some of the bhikkhus prejudiced to a degree to consign them to the *Chhanda-agati*, should raise the imputation that "while there are many who had fulfilled their destiny and were *paṭisambhidā* (the state of perfect arahathood) setting them aside, the théro selects A'NANDO, yet imperfect as to his ultimate sanctification;" (on the one hand) averting such an accusation, and, (on the other,) as the CONVOCATION could not have been held without A'NANDO, he resolved "it is only with the concurrence of the bhikkhus themselves that I will include him," and abstained from selecting him.

Thereupon the bhikkhus of their own accord made a supplication to him on account of A'NANDO. The bhikkhus thus addressed the venerable MAHA'KASSAPO: "Lord! this revered A'NANDO having attained a certain extent of sanctification is not liable to the (four) *agati*, viz.: *Chandó*, *dósó*, *bhayan* and *Móhó*; and from the circumstance of both the *Dhammo* and *Winayo* having been fully acquired by him, by his personal communion with BHAGAWA', therefore, O lord! let the théros select the said revered A'NANDO also." Thereupon the venerable KASSAPO did elect the said revered A'NANDO. Then together with this venerated person the (selected) théros became five hundred in number.

To these théros this question presented itself: "Where shall we hold the CONVOCATION on *Dhammo* and *Winayo*?"

The decision whereon was;—"Rājagaha is a most opulent city, full of religious edifices: it will be most proper that at Rājagaha we should keep our *wasso*†, as well as hold the CONVOCATION on *Dhammo* and *Winayo*; and that no other priest should resort to Rājagaha for the *wasso*."

For what reason was it that it was so resolved?

In order that no individual of the hostile party should interrupt this *thāwara-kammá* (act of ours which is to be effective for ages) by his intrusion in the midst of the CONVOCATION.

The venerable KASSAPO, then explained himself thus by a *kammawáchan*, which followed, or was to second to the *natti*.

"Revered! let the priesthood attend to me. This is the sacred season appropriate to the priesthood. The priesthood have to decide whether these five hundred bhikkhus, keeping their *wasso* at Rājagaha should hold a CONVOCATION on *Dhammo* and *Winayo*, and whether it should be permitted to any other bhikkhus to keep the *wasso* in Rājagaha. This is the *natti*."

The *kammawáchá* is this.

"Revered! let the priesthood attend to me. The priesthood does decide that these five hundred bhikkhus, keeping their *wasso* at Rājagaha should hold a CONVOCATION on *Dhammo* and *Winayo*, and that it shall not be permitted to any other priests to keep *wasso* in Rājagaha. To each individual revered personage to whom the selection of these five hundred bhikkhus, for the purpose of holding a CONVOCATION on *Dhammo* and *Winayo* at Rājagaha, keeping the

* One of the appellations of Buddha, derived from *Tathāgato*, literally "who had come in like manner," i. e. like the other Buddhas.

† The rainy season "from August to November, during which period the pilgrimage of Buddhist priests are enjoined to be suspended."

wasso there, or the prohibition of keeping *wasso* at *Rājagaha* by any other bhikkhus, may appear proper, let him remain silent: to whomsoever (the decision) may not be acceptable, let him speak out."

"By (the silence of) the priesthood it is decided that these five hundred priests are selected, for the purpose of holding a CONVOCATION at *Rājagaha*, keeping the *wasso* there, and interdicting all other bhikkhus from keeping *wasso* in *Rājagaha*. To the priesthood (this arrangement) is acceptable; on that account alone they are silent. I shall act accordingly."

This *kammawāchā* took place on the twenty-first day after the *parinibbāna* of *Tathāgato*. BHAGAWA' expired on the full moon day of the month *Wésākho* at dawn. For seven days they made offerings of aromatic drugs, flowers, &c. To these seven days were given the appellation "*Sādhukālanadiwasa*" (joyous, festival days). From that period for seven days, (i. e. during the second week,) the fire (applied) to the funeral pile would not ignite. For (the last) seven days (the cremation having been at length effected) having lined the *santhāgāra* hall (at *Kusināra*) with lances, making it resemble the grating of a cage, they held a festival of offerings to his *dhātu* (relics.)

At the lapse of twenty-one days on the fifth day of the increasing moon of the month *Jettho* the relics were divided for distribution.

On this very day of the distribution of the *dhātu*, to the assembled priesthood, (MAHA'KASSAPO) imparting the reproach made by SABHADDO who was ordained in his dotage, and proceeding to make his selection of bhikkhus in manner above detailed, adopted the aforesaid *kammawāchā*.

Having recognized this *kammawāchā* the *théro* (MAHA'KASSAPO) thus addressed the bhikkhus. "Beloved, ye have leisure now for forty days. After that it will not be permitted to plead 'we have such and such excuses.' On that account, in this interval, whether it be an excuse in reference to any person being ill, an excuse in reference to your preceptor or ordaining superior, or in reference to your mother or father, or getting a refection dish, or a robe made, setting all such excuses aside, complete whatever requires to be done."

The *Atthakathā* then proceeds to state that in that interval the *théros* dispersed in different directions, for the purpose of consoling the population of India, afflicted at the death of BUDDHO: MAHA'KASSAPO, repairing to *Rājagaha* and A'NANDO to *Sāvatthi*; and at the appointed time reassembled at *Rājagaha*. The narrative is thus resumed.

They on the day of the full moon of *Asālhi*, having held an *upōsatho* (at *Rājagaha*); on the first day after the full moon, assembling together commenced to keep their *wasso*.

At that period there were eighteen great *wihāros* environing *Rājagaha* and they were all filled with rubbish which had fallen into, and accumulated in them*, (during the absence of the bhikkhus.) On account of the (approaching predicted) *parinibbāna* (of BUDDHO), all the bhikkhus, each carrying his own refection dish and robe, and abandoning their *wihāros* and *parivénos* had departed.

* It will be subsequently seen that this congregation around BUDDHO took place three months before his predicted death. The *wihāros* at this period, therefore, had been left unoccupied for three months before, and sixty-one days after his death.

It is also recorded (in the Singhalese *Aṭṭhakathā*) that the théros then forming a *katikāwattān* (compact) together, came to the following resolution for the purpose of rendering adoration to the word of BHAGAWA', as well as for the purpose of overcoming the doctrines of the *Titthiyā* (heretics or professors of foreign faiths)—“Let us devote ourselves to the reparation (of the sacred edifices). The *Titthiyā* may say, ‘the pupils of the priest GOTAMO kept up their wihāros while their teacher was alive: on his death they have abandoned them’—they (the théros) apprehended this reproach.” They also thus resolved in order that they might refute another reproach, viz: “the enormous wealth bestowed by the great (in founding Buddhistical edifices) is lost.”

Having formed this determination they (the five hundred selected bhikkhus) entered into a *katikāwattān*. It is thus mentioned in the *Punchasatikakkhandān* of the *Pitakattayan*. “Thereafter, the théros thus said (one to another): ‘Beloved, the reparation of dilapidations is commended by BHAGAWA'. Wherefore, let us employ ourselves in the first month in repairing dilapidations; in the middle month*, assembling together we will hold a CONVOCATION on the *Dhammo* and *Winayo*.’”

On the second day, repairing to the palace gate, they took their station there. The rāja (AJA'TASATTU) approaching them and bowing down inquired: “Lords! why have ye come?” and asked if there was any thing required which could be provided by him. The théros replied, “artificers, for the purpose of effecting the repair of dilapidations at the eighteen great wihāros.” The rāja provided them with artificers.

The théros having completed the repairs in the course of the first month, thus reported to the rāja. “Mahā rāja! the repairs of the wihāros being completed, we will now hold the CONVOCATION on *Dhammo* and *Winayo*.” “Most excellent, (replied the mahā rāja,) ye may rely on me, let the executive part devolve on me, and the religious portion on you. Command me therefore, lords! what can I provide?” “Mahā rāja! a place of assembly for the théros who are to hold the CONVOCATION.” “Where lords! am I to provide it?” “It will be proper to do so at the entrance to the *Sattapanni* cave on the side of the *Webhāra* mountain.” Replying, “Willingly lords!” The rāja AJA'TASATTU, causing to be prepared a hall, as if executed by the (celestial artificer) *Wissakamwo*, having exquisitely constructed walls, pillars, and flights of steps, embellished with representations of festoons, of flowers and of flower-creepers, rivalling the splendour of the decorations of his palace, and imitating the magnificence of the mansions of the dévos, the abode itself of the goddess SIRI (splendour), attracting the gaze of dévos and men, as a solitary pond (in a desert) attracts the feathered tribe, the accumulated repository of the admiration of the world, perfected it with every procurable precious material, and having the same decorated with suspended festoons of flowers, beautiful curtains so light that they floated in the air, like unto the palace of BRAHMA', the interior of which is depicted with rubics, with garlands of flowers and exquisitely finished; having also several stories; and further, in that hall, causing to be raised for the five hundred priests, five hundred invaluable and appropriate carpetted seats, as well as the *therāsana* (the chief théro's pulpit) on the southern side facing the north, and

* Of the three months of “*Ṭṭasso*,”

the *Dhammāsāṇṇ* (preaching pulpit) in the centre of the hall facing the east, fitted for the sanctified BUDDHO himself; and thereon placing an ivory fan,—sent this message to the priesthood: “Lords! my task is performed.”

On that day, some of the priests made this remark concerning the revered A’NANDO. “In this congregation of priests there is a certain bhikkhu who goes about diffusing a pestilential odour.” The théro A’NANDO on hearing this, felt deeply mortified, and said (to himself) “in this congregation of bhikkhus there is no priest who goes about diffusing a pestilential odour. Most assuredly, these persons speak thus in reference to no other than to me.” Others again said: “Revered! the CONVOCATION is to-morrow, but as thou art deficient in the perfection (of the state of arahathood) and hast still thy allotted task to accomplish; on that account, it will not be fitting for thee to attend the meeting, do not procrastinate therefore (to perfect thyself).” The revered A’NANDO thereupon thus (meditated): “the meeting is to-morrow: should I, who am defective in sanctification, repair to the assembly to-morrow, it would be highly unbecoming.” Spending the greater part of the night in meditation on the *káyagastāsatiyá*, towards dawn, he descended from the peripatetic hall of meditation; and retired into the wiháro, saying, “I will repose myself.” He was in the act of reclining, but before his head could touch the pillow, in that precise instant, his mind extricated itself from the dominion of sin, being the condition of subjection to transmigration, (i. e. attained arahathood.)

This A’NANDO, after having past thus the greater part of the night in peripatetic meditation still apprehended that he was incapable of attaining the perfection of sanctification. “Most assuredly, (said he) BHAGAWA’ himself has said to me: ‘A’NANDO! thou art a pious person: by perseverance perfect thyself: thou wilt shortly become sanctified!’ a declaration of BUDDHO admits of no qualification. My own exertion must be over-anxious. By that procedure my mind evinces a vacillation, (implying a mistrust of the prediction) let me therefore repress my over-anxiety to the proper bounds.” Descending thereupon from the peripatetic hall, he repaired to the place provided for washing the feet. Having washed (his feet) there, he entered the wiháro, and seating himself on his bed, he said “let me rest myself for a moment.” In the act of throwing his body on his couch, his feet just raised from the ground and before his head reached the pillow, in that interval, his mind emancipated itself from the dominion of sin. The attainment of arahathood of this théro was effected therefore exempted from the four *iriyápatha*. From this circumstance, whenever it may be asked “What bhikkhu has ever attained arahathood neither reclining, nor sitting, nor standing, nor walking?” it will be proper to reply: “A’NANDO théro did.”

On the second day, being the fifth of the (increasing) moon, the priests having made their meal, and safely laid aside their *pátrá* (refection dishes) and (extra) robes, assembled at the hall of the DHAMMA CONVOCATION.

The théro A’NANDO, who had attained the arahathood, also repaired to the meeting. “How did he go?” saying to himself, “Now I am qualified to enter into the midst of the assembly” with the greatest delight, adjusting his robe so as to leave one shoulder bare, he presented himself, like unto a palmira nut detached from its stalk; like unto a ruby enfolded in a red shawl; like unto the full moon risen in the cloudless sky; like unto the flower expanding its

pollen and feathered leaf, warmed by the ray of the morning sun,—as if proclaiming the attainment of the sanctification of *arahat*, by the extreme sanctity, purity, brilliancy and splendour of his own countenance.

On beholding him, this reflection occurred to the venerable MAHA'KASSAPO. "Surely this beloved A'NANDO has attained *arahathood*: if the divine teacher had been alive he would most certainly have greeted A'NANDO with '*sādhus*;' let me therefore welcome him with the '*sādhus*' which would have been bestowed on him by the divine teacher:" and he greeted him three times with "*sādhu*."

The *Majjhima-bhāṇakā* (priests who had learned to rehearse the *Pitakatayan* only as far as the *Majjhimanikāyo*) remarked "A'NANDO théro in order that he may indicate his attainment of the arahathood makes his appearance unattended by (other) priests."

The bhikkhus according to their seniority ranged themselves, each on his own appropriate seat, leaving A'NANDO'S place inappropriate: and seated themselves.

On some of them inquiring "Whose seat is this?" "A'NANDO'S" was the reply; and "Where is he gone to?" At this instant, the théro thus decided, "this is the moment for my entrance," and for the purpose of manifesting his own *bhāwanā* (sanctified state) diving into the earth, exhibited himself in the pulpit reserved for himself. Some again say, he came through the air and took his seat. Be it this, or be it that, having most fully satisfied himself that it was he, the greeting conferred on him by the venerable MAHA'KASSAPO was most proper.

On the arrival of this revered personage the théro MAHA'KASSAPO thus addressed the priesthood:—

"Beloved! which shall we rehearse in convocation first, the *Dhammo* or the *Winayo*?"

The bhikkhus replied: "Lord! MAHA'KASSAPO! it is the *Winayo* which is the life of the *sāsana* of BUDDHO. When *Winayo* is at an end, *sāsana* is at an end. Therefore let us rehearse the *Winayo* first."

"Making whom the Chief?"

"The venerable UPA'LI."

"Why,—would not A'NANDO be worthy?"

"Not that he is not worthy; but because while the omniscient BUDDHO himself was living, on account of his knowledge of the text of the *Winayo*, he had conferred that office on the venerable UPA'LI, saying 'Bhikkhus, of my disciples, who are the sustainers of *Winayo*, the aforesaid UPA'LI, is the chief:' on that account, let us rehearse the *Winayo* receiving it from the théro UPA'LI."

Thereupon the théro (MAHA'KASSAPO) for the purpose of interrogating on *Winayo*, assigned to himself that task; and the théro UPA'LI was appointed for the purpose of expounding it.

This was the text there (the proceeding in CONVOCATION). The venerable MAHA'KASSAPO thus addressed the priesthood: "Beloved! let the priesthood attend to me. This is the appointed time (for the CONVOCATION): I am about to interrogate UPA'LI on the *Winayo*." The venerable UPA'LI also addressed the priesthood. "Lords! let the priesthood attend to me. This is the time appointed for the priesthood; interrogated on the *Winayo*, by the venerable MAHA'KASSAPO, I am about to propound it."

Having thus imposed on himself that office, the venerable UPĀ'LI rising, adjusting his robe so as to leave one shoulder bare, and taking up the ivory-wrought fan, and bowing down to the senior priests, took his seat on the *Dhammāsana* (before described).

Thereupon the théro MAHA'KASSAPO taking his seat on the *Thérāsana* interrogated the venerable UPĀ'LI ou *Winayo*.

"Beloved UPĀ'LI! where was the first *Pārājika* propounded?"

"Lord! at *Wésāli*."

"Who gave occasion to it?"

"It originated in reference to (the priest) SUDINNO, a *Kālanda* youth."

"On what account?"

"On account of his committing fornication."

The venerable MAHA'KASSAPO then interrogated the venerable UPĀ'LI on the contents of *Paṭhaman Pārājika*, its origin, the party concerned, the exhortation made, the sequel or application of the exhortation, and the result as to the conviction or the acquittal. The venerable UPĀ'LI, who had been interrogated on each of these points, explained (them).

"Is there or is there not (resumed MAHA'KASSAPO) in reference to this *Paṭhaman Pārājika* any thing either to be omitted, or to be added."

"There is nothing in the words of the sanctified BUDDHO which ought to be omitted. The *Tathāgata* utter not a single unmeaning syllable. In the words however of the dévos and of the disciples of BUDDHO there may be that which should be omitted.

The théros who held the DHAMMO CONVOCATION rejected that (which should be omitted), that which was to be added was to be found in all parts, accordingly whatever was requisite to be added in any part, they did introduce the same.

"But what was that?" either "at that period" or "at that particular period," or "thereafter" or "on his having so said," or "he thus spoke," and other similar expressions, only requisite for the connection of the sense. Having thus introduced that which was requisite to be added, they concluded this *Paṭhaman Pārājika*.

While the *Paṭhaman Pārājika* was in progress of rehearsal in CONVOCATION (by MAHA'KASSAPO and UPĀ'LI, the rest of) the five hundred *arahantā* who were selected for the CONVOCATION, chaunted forth the same, passage by passage. At the very instant their chaunt commenced with the words "the sanctified* BUDDHO dwells in *Wéranjá*," the great earth as if offering up its "*sādhus*" quaked from the abyss of the waters under the earth.

They, in the very same manner, having gone through the (four) *chatān Pārājikāni* ordained that that (portion of the *Pitakattayan*) should be called "*Pārājikakandan*" (section).

The thirteen *Sanghādisésā* they ordained should be called the "*Térasakan*."

The first two *Sikkhā*, they ordained should be called "*Ariyatāni*."

The next thirty *Sikkhā*, they ordained should be called the "*Nissaggiyā Pācchittiyāni*."

(These four constitute the "*Pārājika*.")

* The opening of the text of the *Paṭhama Pārājika*.

The next ninety-two *Sikkhā* they ordained should be called the "*Pāchitti-yāni*."

The next four *Sikkhā*, they ordained should be called the "*Patidāsanīyāni*." (These two constitute the *Pāchittiyan*).

The next seventy-five *Sikkhā*, they ordained should be called "*Sekhiyāni*."

The seven *Dhamma* they ordained should be called "*Addhikarana-samathā*." (These two constitute the *Chūlawaggo*).

Thus authenticating these two hundred and twenty *Sikkhā*, they ordained that they should constitute the "*Mahāwibhango*." At the completion of the *Mahāwibhango*, as in the former instance, the great earth quaked.

They then resolved that the first eight *Sikkhāpadāni* in the *Bhikkhuni-wibhango* should form the "*Pārājikāni*" (of the *Bhikkhuniwibhango*).

The (next) seventeen *Sikkhāpadāni*, they constituted the "*Sattarasakan*."

The next thirty *Sikkhāpadāni* they constitute the *Nissaggiya-Pāchittiya*.

The (next) one hundred and sixty-six *Sikkhāpadāni* they constituted the "*Pāchittiya*" (of the *Bhikkhuni-wibhango*).

The next eight *Sikkhāpadāni* they constituted the "*Pāṭidesanīyāni*."

The (next) seventy-five *Sikkhāpadāni*, they constituted the "*Sekhiyāni*."

The seven *Dhammā* they constituted the *Adhikaranasamathā*.

Thus authenticating these three hundred and four *Sikkhāpadāni** as the *Bhikkhuni-wibhango*, they decided that this *ubhato-wibhango* (double *wibhango*) should be divided into sixty-four *Bhānawārā*†. At the termination of the *Ubhato-wibhango* as before described, the great earth quaked.

In the same manner having rehearsed in convocation, the "*Khandhakan*" (also called *Mahāwaggo*) containing eighty *Bhānawārā*; and the "*Pāriwārān*," containing twenty-five *Bhānawārā* they constituted this, "*Winayo-Piṭakan*." At the conclusion of the *Winayo-Piṭakan* also, as before stated the earth quaked. They consigned the same to the venerable UPA'LI himself, saying "expound this to thy pupils."

At the termination of the CONVOCATION on the *Winaya-Piṭakān*, the théro UPA'LI laying aside the ivory fan, and descending from the *Dhammāsanan* and bowing down to the priests senior (to himself), resumed his place on the seat individually prepared for him.

The CONVOCATION on *Winayo* having terminated the venerable MAHA'KASSAPO desirous of holding the CONVOCATION on *Dhammo*, thus addressed the bhikkhus.

"What individual is most fit to be appointed the chief of the CONVOCATION on *Dhammo*, by the members of this CONVOCATION?"

The bhikkhus replied "Appoint the théro A'NANDO the chief."

Thereupon the venerable MAHA'KASSAPO thus explained himself to the priesthood: "Beloved! let the priesthood attend to me. This is the appointed

* These *Sikkhāpadāni* are dispersed through all the five books of the *Winayo*.

† A "*Bhānawārā*" consists of 250 gathas, of four *pādāni*, each *pādān* containing eight syllables; the same computation is used in prose also.

Syllable.		Pādān.		Gāthā.		Bhānawāro.
8	=	1		"		"
32	=	4	=	1		"
8000	=	1000	=	250		1

time for the priesthood (to hold their CONVOCATION). I am about to interrogate A'NANDO on *Dhammo*."

The revered A'NANDO then addressed the priesthood. "Lords! let the priesthood attend to me. This is the appointed time for the priesthood, interrogated by the venerable MAHA'KASSAPO, I am about to expound the *Dhammo*."

The venerable A'NANDO then rising from his seat, and adjusting his robes so as to leave one shoulder bare, and bowing down to the senior bhikkhus, took his place in the *Dhammāsanan*, holding up the ivory-wrought fan.

The venerable MAHA'KASSAPO next asked, "Beloved! which *Piṭako* shall we rehearse first?"

"Lord! the *Suttantā Piṭako*!"

"In the *Suttanta Piṭako* there are four *Sangittiyō*; which among them the first?"

"Lord! the *Dighasangittī*."

"In the *Dighasangittī*, there are thirty-four *Suttāni*, composing the three *Waggā*, among them which *Waggo* first?"

"Lord! the *Silakkhandā-waggo*."

"In the *Silakkhandā-waggo*, there are thirteen *Suttantā*, which *Suttan* first?"

"Lord! the *Brahmajāla-suttan*."

"Let us then rehearse first that *Suttan* which is embellished with the three *Silāni*, which triumphed over the various heretical faiths, sustained by hypocrisy and fraud; which unraveled the doctrinal tissue of the sixty-two heterodox sects, and shook the earth together with its ten thousands component parts."

Thereupon the venerable MAHA'KASSAPO thus addressed the venerable A'NANDO.

"Beloved! A'NANDO! where did (BUDDHO) deliver the *Brahmajālan*?"

"Lord! between *Rājagata* and *Nālanda*, in the palace situated in the *Ambā-litthikā* (mango grove)."

"Who gave rise to it?"

"SUPPIYO, the *paribbājako*, and the youth BRAHMADATTO."

"What was the subject?"

"The praise of virtue."

The venerable MAHA'KASSAPO then inquired of the venerable A'NANDO the origin of the *Brahmajālan*—the individual concerned, and the subject.

The venerable A'NANDO explained them. At the termination of his exposition, the five hundred arahanta chaunted it forth, and as described in the former instance, the earth quaked.

Having thus rehearsed the *Brahmajālan*, then in succession, together with the *Brahmajālan*, all the thirteen *Suttāni* having been rehearsed in the prescribed form of interrogation and explanation, viz: "Beloved A'NANDO! where did (BUDDHO) deliver the *Samúnnaphalan suttān*," and authenticated the same, they called that portion the "*Silakkhandawaggo*."

Having then rehearsed *Mahāwaggo*, and lastly the *Pātiwaggo* and thus completing the rehearsal of the three *Waggā* comprising the thirty-four *Suttāni*, amounting to sixty-four *Bhānawārā* of the text; and calling the same (collectively) the *Dighanikāyo*, they consigned the same to the charge of the venerable A'NANDO, saying, "Propound this to thy pupils."

In the next place, holding their CONVOCATION on the *Majjhima-nikāyo* amounting to eighty *Bhānawārā*, they consigned the same to the disciples of the (deceased) SA'RIPUTTO, the chief minister of *Dhammo*, saying, "Charge yourselves with, and propound, this."

In the next place, holding their CONVOCATION on the *Sangutta-nikāyo*, amounting to one hundred *Bhānawārā*, they consigned the same to MAHA'KASSAPO, saying, "Lord ! propound this to thy pupils."

In the next place (lastly) holding their CONVOCATION on the *Angutta-nikāyo*, amounting to one hundred and twenty *Bhānawārā*, consigned the same to the théro ANU'RADDHO, saying, "Propound this to thy pupils."

The *Dhāmmasangāni-Wibhangan*, *Kathāwatthun*, *Puggalān-Dāthuyamakan* and *Paṭṭhāman*, (compose that which) is called the "*Abhidhammo*." Having thus held a CONVOCATION on (this portion of) the text, the universally lauded alimant of refined wisdom, the five hundred *arahantā* chaunted forth (its title) calling it the "*Abhidhamma-piṭako*" as before described, the earth quaked.

Thereafter the *Jātakan*, *Mahāniddeso*, *Chūlaniddeso*, *Paṭisambhidāmaggo*, *Suttanipāto*, *Dhammapadan-udānan*, *Itiwuttakan*, the *Wimāra* and *Pētawatthā*, as well as the *Thēra* and *Thēri-gāthā* having also been rehearsed, as a portion of the text, and having given it the name (collectively) of *Khuddagantho*, the *Dīghabhānakā* priests assert, that they were included in the CONVOCATION, in the same *Abhidhammo*, while the *Majjhimbhānakā* priests maintain that together with the *Chariyāpitakan*, *Apādānan* and *Buddhawanso*, the whole of the *Khuddagantho* were included in the *Suttantapiṭako*.

Thus, the whole word of BUDDHO by its (rasō) design is "one single class;" by its division into *Dhammo* and *Winayo* consists of "two classes;" by its division into first, middle and last, as well as by its division into the (three) *Piṭakāni*, of "three classes;" by its division into *Nikāya'* of "five classes;" by its division into *Angāni* of "nine classes:" and by its division into *Dhammakhandā* of "eighty-four thousand classes."

Why is it, by its "design," one single class?

Because from the moment the supreme omniscient buddhohood was attained by BHAGAWA', till by his having terminated the course of transmigration, he achieved final extinction by his *nibbānan*, in which interval a period of forty-five years elapsed, all that was said (by him) whether to dévos, men, *nāga* or *yakkhā* as well monitory as illustrative, had but "one single design," the end being supreme beatitude. Thus, by its "design," it is "one single class."

Why does it by the *Dhammo* and *Winayo* division, consist of "two classes?"

The whole being divided into, and called "*Dhammo*" and "*Winayo*," numeral computation (makes it so); the *Winaya-piṭakan* (alone) composes the *Winayo*; the rest of the word of BUDDHO is denominated *Dhammo*, as well as for the reason that he (MAHA'KASSAPO) had said, "It would be most proper that we should hold a CONVOCATION on *Dhammo* and *Winayo*; that I should interrogate UPA'LI on *Winayo*, and that I should interrogate A'NANDO on *Dhammo*." Thus by the division into "*Dhammo* and *Winayo*," it consists "of two classes."

Why does it by the division into first, middle, and last, "consist of three classes?"

Because the whole consists of three divisions, viz : the first words of BUDDHO, the middle (or central) words of BUDDHO, and the last words of BUDDHO.

The following are the first words of BUDDHO* :

Anékajátisamsāraṇa sandhāwessaṇa anibbisaṇa

Gahakārakaṇa, gawésanto dukkhajātis punappunāna ;

Gahakāraka ! ditṭhosi : punna gēhaṇa na kḃhasi ;

Sabbatē phāsukā bhaggā ; gahakūtaṇa wisankhitaṇa ;

Wisankhara-gataṇa chittaṇa, tanhāṇaṇa khayamaññagā !

" Performing my pilgrimage through the (*samsāra*) eternity of countless existences, in sorrow, have I unremittingly sought in vain the artificer of the abode (of the passions) (i. e. the human frame). Now O artificer ! art thou found. Henceforth no receptacle of sin shalt thou form—thy frames (literally ribs) broken ; thy ridge-pole shattered ; the soul (or mind) emancipated from liability to regeneration (by transmigration) has annihilated the dominion of the passions."

These are the " first words of BUDDHO."

There are some persons who maintain, that the *gāthā* commencing with the words, *Idāṃ haṇē pātu-bhāvanti dhammā* " most assuredly in due course the *dhammā* will descend (be revealed)" which are in the *Khandhō* (section) were also a part of the hymn of joy composing the first words of BUDDHO.

This *gāthā* of joy of him who had attained the state of omniscience, by his own felicitous intelligence, and who had watched the progress of the *Pachayā-karaṇa* be it understood, was delivered on the day after the full moon.

What he (BUDDHO) said at the moment he was passing into *parinibbāna* (reclining between the two sal-trees at *Kusināra*, on the full moon day of the month *Wésāko*,—*Handadāne*, *bhikkhawē ! amantayāmi wō ; wiyadhammā saukhārā appamādeṇa sampādetha*. " Now, O *bhikkhus* ! I am about to conjure you (for the last time) : perishable things are transitory : without procrastination earn (*nibbāna*). " These were his " last words." Whatever has been said by him between those two are his " middle words." Thus by the classification into " the first," " the middle," and the " last words," it consists of " three classes."

How does it by the *Piṭaka* division, become the " three *Piṭaka*."

The whole being divided into the *Winaya-Suttantā* and *Abhidhammo*, becomes three sections. Including therein both what was and† what was not authenticated in the FIRST CONVOCATION,—viz. the two *Pātimokkhaṇi*—the two *Wibhāgāni*, the twenty-two *Khandakāḥ*, and the sixteen *Pariwāḥā*. This (portion) was called the " *Winaya-Piṭako*."

The collection of thirty-four *Suttantā* commencing with the *Brahmajālaṇa* is the " *Dighanikāyo*."

The collection of one hundred and fifty-two *Suttantā*, commencing with the *Mūlapariyāya* is the " *Majjhimanikāyo*."

The collection of seven thousand seven hundred and sixty *Suttantā*, commencing with the *Oghakarana suttaṇa*, is the " *Sanguttanikāyo*."

The collection of nine thousand five hundred and fifty-seven *suttantā*, commencing with the *Chittapariyādānaṇa* is the " *Anguttaronikāyo*."

* Uttered at the instant of his attaining buddhohood under the bo-tree at *Uruwēla*, now *Buddhagayā*.

† Adverting to the few explanatory words which were added, as before described, for the connection of the sense of the text.

The *Khuddakanikāyo* consists of fifteen sections, by being divided into *Khuddakapāṭan*, *Dhammapadan*, *Udānan*, *Ittiwattakan*, *Suttanipāṭan*, *Wināyawatthū*, *Pētawatthu*, *Thérágāthā*, *Thérigāthā*, *Jātakan*, *Widdēso*, *Paṭisambhidā*, *Apādānan*, *Buddhawanso* and *Chariyūpiṭako*.

This is called "*Suttanta Piṭako*."

The *Dhammasaṅgho*, the *Wibhango*, *Dhātukathā*, *Puggalo*, *Kathāwattu*, *Yamakan* and *Paṭṭhānan*. These were called the "*Abhidhammapitako*."

In regard to the *Winayo*, it is said, *Wiwidha wisésanayattā*; *Winayanatochéwa káyawáchanan winayatthawidūhi ayan Winayo* "*Winayōti*" *akkhātō*.

This *Winayo*, is called "*Winayo*" by those versed in the *Winayo*, because it comprises various conflicting doctrines as well as controls the acts and words of men. "Various" because the *Pātimokkhā* comprises five classes of *Uddēso* and the *Pārājiko* is only the first of a collection comprising the seven *Apatti*. It has (separate) *Mātika* (indexes) containing conflicting rules in the *Wibhango* and other sections, as well as "subsequent" or "supplementary" rules of opposite tendencies, both of increasing strictness and of modifying laxity. Moreover, from its prescribing rules for controlling the misconduct of men, in deed as well as in word, it thence "controls the acts and words of men," and on that account, it being both "various" and "conflicting" and as it "controls deeds and words," it is called "*Winayo*." For this reason this designation was adopted as expressive of its contents.

In regard to the *Suttāni*, it is said :—

Itaranpana, *Atthanan*, *sūchanato*; *sūwattato pasawanatōthā*, *sūdanato*, *suttānā suttasabhāyatocha suttan*, "*suttanti*" *akkhātan*.

The next: the *suttan* is called *suttan* from its precise definition of rights; from its exquisite tenor; from its collective excellence, as well as from its overflowing richness; from its protecting, (the good) and from its dividing, as if with a line.

Here, "It precisely defines" by its distinguishing one's own rights from those of other persons. "It has an exquisite tenor" from its having been propounded in a strain profitable to those subject to the control of *Winayo*. It is stated, that it possesses "collective excellence" because it collects together its contents, like a harvest-produce is gathered. It is said "it overflows" because it is like unto the milk streaming from a cow. It is said "it protects" because it is a safe-guard. It is said "it divides as with a line" because as the line (*suttan*) is (a mark of definition) to carpenters, so is this (*suttan*, a rule of conduct) to the wise. In the same manner that flowers strung together on a line are neither scattered nor lost, so are the precepts which are hereiu contained united by this (*suttan*) line.

For this reason, this designation was adopted as expressive of the nature of its contents.

In regard to the *Abhidhammo*, it is said :—

Yē ettha wuddhimantā salakkhanā pūjitā, parichchinnā wuttādhi kācha dhammā; "*Abhidhammo*" *tēna akkhātō*.

In this case, be there any "*dhammā*" profound in import, glorious in form, celebrated by their renown, and divested of ambiguity, and worthy of being designated "*adhi*," thence they would be called "*Abhidhammo*." This word

'adhi' will be found prefixed to each of the foregoing (attributes of) pre-eminence, glory, celebrity and perspicuity.

(Here follow a series of quotations showing the instances in which the prefix '*Abhi*' has been so used.)

"Be it understood that those who are versed in the contents of the '*Piṭṭha*' (chest) from its being the (*Bhājanā*) vessel in which the text is contained, as well as from the circumstance of the *Winayo* and the rest (*Suttantā* and *Abhidhammo*) being also comprised therein, call it '*Tāyo*,' Three."

(Here follows another series of quotations and further explanations illustrative of the word *Piṭṭha*.)

"How does it by the *Nikāyo* division become of 'five classes'?"

"The whole being divided into the *Dīghanikāyo*, *Majjhimanikāyo*, *Sanyuttanikāyo*, *Anguttaranikāyo*, and *Khuddakanikāyo*, it becomes of five classes.

"It is recorded (in the former *Atthakathā*.)

"To that (book) which contained thirty-four *Suttantā* composing three *Waggo*, being the first compiled, the name '*Dīghanikāyo*' was given."

"From what circumstance did it obtain the name of *Dīghanikāyo*?"

"It is called '*Dīgha*' (long) from its containing a collection of the long *Suttantā*; and *Nikāyo* from its being an 'assemblage' of numerous (*Suttantā*), for instance it is said of the word *Nikāyo*, 'O bhikkhus! never have I beheld a single "*Nikāyo*" like that of the thoughts, nor O bhikkhus! a "*Nikāyo*" like that of the animal creation, nor like that of the physical world.' In these various ways, both in sacred and profane language, is this word applied. In reference to the other *Nikāyo* also, the same construction is to be placed on the word '*Nikāyo*.'"

"Why is it called the *Majjhimo Nikāyo*?"

"It is a *Nikāyo* composed of one hundred and fifty-two *Suttantā* of (*Majjhimo*) middling or moderate length, commencing with the *Suttan* called the '*Mā-lapaniyāya*,' and classified into fifteen *Waggo*."

"Why is it called the *Sanyutta Nikāyo*?"

"From its being (*Sanyutta*) classed together under different heads, commencing with the *Dēwatā-Sanyuttan*, containing the *A'ghataranan* as the first *Suttan* (of that *Sanyuttan*), and comprising altogether seven thousand seven hundred and sixty-two *Suttantā*."

"Why is it called the *Anguttara Nikāyo*?"

"Because it is classed ('*Angatirikawasēna*') under different heads, (or *Angā* members,) each progressively increasing in number, the first only containing the *Chittapariyāddānan*, and altogether comprising nine thousand seven hundred and fifty-seven *Suttantā*."

"Why is it called *Khuddakā Nikāyo*?"

"Because it comprises exclusively of the four *Nikāyo* (above mentioned) all that remained of the words of BUDDHO, being the whole of the *Winayo* and *Abhidhammapiṭakan*, and the fifteen sections (of the *Suttantā*) commencing with the *Khuddapāṭan* as formerly explained."

"Thus by the division of *Nikāyos* they are five."

"How does it by the *Angā* division consist of nine classes?"

"The whole of the foregoing comprising in it the nine divisions are, the *Súttan*, *Géyyan*, *Weyyákarān*, *Gāthā*, *Udānan*, *Ittiwuttakan*, *Jātakan*, *Abbhutadhammo* and the *Wédattan*.

"The *Súttan* it is to be understood, contains, the two *Wibhaṅgā* and (two) *Niddésā*, the *Khandako* and *Parivāro*, and in the *Suttanipāto*, the *Mangalasuttan*, *Ratana suttan*, *Nālaṅka suttan* as well as the *Tuwaṇṇaka suttan*, and all the other discourses of *Tathāgato* bearing the signification of '*Suttan*.'

"Be it understood further that the *Géyyan* contains every *Suttan* composed in *Gāthā* (metre) together with (its prose portions). The whole of the *Sangut-tako* consists throughout of that description (of composition being *Gāthā* together with prose.)

"The *Wéyyákarānan* be it understood, consists of the whole of *Abhidhamma Piṭako*, the *Suttantā* not composed in *Gāthā*, and the words of BUDDHO which are not classified under any of the other eight *Angāni*.

"Be it known the *Gāthā* consists of the *Dhammapadāni*, *Thérāgāthā*, *Therīgāthā* and those unmixed (detached) *Gāthā* not comprehended in any of the above named *Súttantā*.

"The *Udānan* be it known, consists of the eighty-two *Súttantā* delivered (by BUDDHO) in the form of hymns of joyous inspiration.

"The *Ittiwuttakan*, be it understood, comprises the one hundred and ten *Suttantā* which commence with the words: 'It was thus said by BHAGAWA.'

"The *Jātakan*, be it understood, comprises the five hundred and fifty *Jātakāni* (incarnations of BUDDHO) commencing with the *Appanakaṇṭakatan*.

"The *Abbhutadhammo*, be it understood, comprises all the *Súttantā* containing the miracles and wonders, commencing with such expressions as 'bhikkhus.' These miraculous and wonderful *dhammā* (powers) are vouchsafed to 'A'NANDO.'

"The *Wédattan*, be it understood, consists of the *Chūlavédattan*, the *Mahāvédattan*, the *Sammāditthi*, the *Sakkapanhā*, the *Saṅkhārābhajaniyā*, the *Mahāpunnāman*, as well as the whole of those *Súttantā* which have conferred wisdom and joy on those who heard them.

"Thus by the classification into *Angāni*, it consists of nine divisions."

"How does it by the *Dhammakkhando* division consist of eighty-four thousand portions?"

"It comprises the whole word of BUDDHO. (It has been said by A'NANDO.) *Dvāsītan*, *Buddhatō gantun dvēsahassāni bhikkhuto*, *chaturāsītī saḥassāni yē me dhammā pavattito*. 'I received from BUDDHO himself eighty-two thousand; and from the bhikkhus two thousand; these are the eighty-four thousand *dhammā* maintained by me.' By this explanation of the *Dhammakkhando* it consists of eighty-four thousand divisions. A *Suttan* in which one subject alone is treated (or literally consists of one joint) is called *Ekōdhammakkhando*. Any *Dhammakkhando* which treats of a plurality of subjects, or consists of more than one joint, is called by the number (of these subjects treated).

"In the *Winayo* also, there is the *Watthu*, the *Mātikā*, the *Padābhajaniyan*, the *A'patti*, the *Anāpatti* and the *Tikkichchabhēdo* classifications. In that (division) likewise, be it understood, that each class constitutes a *Dhammakkhando*.

"Thus by the *Dhammakkhando* division, it consists of eighty-four thousand parts.

“ Thus this word of BUDDHO, from its being left undivided, is by its ‘ design’ one single class. By its division into *Dhammo* and *Winayo*, it consists of two classes, and so forth; and having been separated and arranged by the sanctified priesthood, having MAHA’KASSAPO for their chief who held the CONVOCATION, this classification has been definitively ordained, viz. thus ‘ this is the *Dhammo*,’ ‘ this the *Winayo*,’ ‘ this the *Paṭanā buddha wachanan*,’ ‘ this the *Majjhima buddha wachanan*,’ ‘ this the *Pachima buddha wachanan*,’ ‘ this the *Winaya piṭakan*,’ ‘ this the *Sutta piṭakan*,’ ‘ this the *Abhidhamma piṭakan*,’ ‘ this the *Dīghanikāyo*,’ and so forth to the *Khuddhanikāyo*, ‘ these the *Sūtantā*,’ ‘ these the *Angāni*,’ and ‘ these eighty-four thousand *Dhammakkhando*.

“ This was not all, for moreover, having established the further several subdivisions of classifications of *Uddānan*, *Waggo*, *Peyālan*, *Ekanipāto*, *Dakanipāto* and so forth (of *Nipatā*), the *Sanyuttan*, *Panasā*, as set forth in the three *Piṭakāni*, the CONVOCATION was closed in seven months.

“ At the conclusion of this CONVOCATION or its being announced ‘ this religion of the deity gifted with ten powers had been rendered effective to endure for five thousand years, by the théro MAHA’KASSAPO,’ from the exuberance of its exultation, as if pouring forth its ‘ *sadhus*’ the great earth, from the abyss of the waters under the earth, in various ways quaked, (from east to west;) requaked (from north to south); and quaked again (from *Zenith* to *Nadir*); and various miracles were manifested.

“ This is called the ‘ *Paṭima Sangiti*’ (FIRST CONVOCATION). It is also (called) in this world, from its having been conducted by five hundred persons, *Panchasatikā Sangiti*, the (CONVOCATION OF FIVE HUNDRED), and because it was exclusively held by the théros, it is likewise called the *THE’RIKA*.’”

A table of the Páli version of the Pitakattayan.

WINEYAPITAKO,

Consists of the following sections.

1. *Parājikó*, 191 leaves of 7 and 8 lines on each side, each leaf 1 foot, 10 inches long.
2. *Pachifinan*, 154 leaves of 9 and 10 lines on each side, each leaf 1 foot, 9 inches long.
3. *Chúlawaggo*, 196 leaves of 8 and 9 lines on each side, each leaf 1 foot, 10 inches long.
4. *Mahāwaggó*, 199 leaves of 8 and 9 lines on each side, each leaf 1 foot, 10 inches long.
5. *Pariwáro*, 146 leaves of 10 and 11 lines on each side, each leaf 1 foot, 9 inches long.

ABHIDHAMMAPITAKO,

Consists of the following sections.

1. *Dhammasangani*, 72 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.
2. *Wibhangan*, 130 leaves of 8 lines on each side, each leaf 2 feet, 4 inches long.
3. *Kathāwatthu*, 151 leaves of
4. *Puggalan*, 28 leaves of 8 lines on each side, each leaf 2 feet, 4 inches long.
5. *Dhātu*, 31 leaves of 8 lines on each side, each leaf 2 feet, 4 inches long.
6. *Yamukan*, 131 leaves of 10 lines on each side, each leaf 2 feet, 4 inches long.
7. *Paṭṭhanan*, 170 leaves of 9 and 10 lines on each side, each leaf 2 feet, 4 inches long.

SUTTA PITAKO,

Consists of the following sections.

1. *Dīghanikāyo*, 292 leaves of 8 lines on each side, each leaf 1 foot, 10 inches long.
2. *Majjhimanikāyo*, 432 leaves of 8 and 9 lines on each side, each leaf 1 foot, 11 inches long.
3. *Sanyuttakanikāyo*, 351 leaves of 8 and 9 lines each side, each leaf 2 feet, 2 inches long.
4. *Anguttaranikāyo*, 654 leaves of 8 and 9 lines on each side, each leaf 1 foot, 10 inches long.
5. *Khudakanikāyo*, is composed of 15 books; viz.
 - I. *Khudapāṭan*, 4 leaves of 8 lines on each side, 2 feet, 4 inches long. (Burmese.)
 - II. *Dhammapadan*, 15 leaves of 9 lines each side, each leaf 1 foot, 8 inches long.
 - III. *Uddānan*, 48 leaves of 9 lines each side, 8 feet long.
 - IV. *Itti-attakan*, 31 leaves of 8 lines each side, each leaf 1 foot, 9 inches long.
 - V. *Suttanipāṭan*, 40 leaves of 9 lines each side, each leaf 2 feet.
 - VI. *Wimānawatthu*, 158 leaves of 7 and 8 lines on each side, each leaf 1 foot, 9 inches long.
 - VII. *Pétawatthu*, 142 leaves of 8 and 9 lines each side, each leaf 1 foot, 8 inches long.
 - VIII. *Théragāthā*, 43 leaves of 9 lines each side, 2 feet, 4 inches long. (Burmese.)
 - IX. *Thérigāthā*, 110 leaves of 8 lines on each side, each leaf 1 foot, 7 inches long.
 - X. *Jātakan*. The commentary is intermixed with the text, and in that form it is a voluminous work of 900 leaves.
 - XI. *Niddēso*, not ascertained yet.
 - XII. *Paṭisambhidān*, 220 leaves of 8 lines on each side, each leaf 1 foot, 11 inches long.
 - XIII. *Apaddānan*, 196 leaves of 10 lines on each side, each leaf 2 feet long.
 - XIV. *Buddhavaṇso*, 37 leaves of 8 lines, each 2 feet long.
 - XV. *Chariyāpīṭako*, 10 leaves of 8 lines each side, 3 feet long.

II.—On the "Indian Boa," "Python Tigris." By Lieut. T. HUTTON,
37th Native Infantry.

It is erroneously supposed that the Boas, after having crushed their prey lubricate it with saliva for the purpose of rendering it less difficult to be swallowed.

I possessed three of these reptiles alive at one time, and frequently watched them very narrowly through the whole process of crushing and swallowing their prey, which consisted of fowls, partridges, rabbits, &c., but never did they put the least saliva on it previous to swallowing it. The mistake, however, is easily accounted for; having seized and smothered its prey, the Boa cautiously and partially unwinds the death knot he has tied round his unfortunate victim, and resting awhile as if to recover from the exertion he has undergone proceeds to measure or examine the object still held in his embrace, and during this process the tongue is constantly darting out, as he proceeds.

This, at first sight may appear to be for the purpose of lubricating the feathers or the hair of the prey, but it is in reality nothing more than feeling the way and ascertaining where the head lies.

It appears to me by no means improbable that the tongue in serpents is rendered highly sensitive, and may be deemed in a great measure the organ of touch or feeling, by which it is enabled to assist the senses of sight and smell, and so in some degree be considered analogous to the antennæ of insects*.

I am led to this belief by observing how constantly the tongue is darted out and brandished, as it were, whenever the reptile is in motion or at all disturbed.

When I offered water to the Indian Boas, of which they are very fond, they invariably darted out the tongue rapidly and repeatedly as they moved along, and seemed to feel the pan all round with it, darting it over the edge several times until it touched the water, when they immediately raised their heads, and gliding forwards dipped the nose fairly into it, and drank by long draughts.

The body in serpents is by no means so callous to the sense of feeling, as the hard protecting armour in which they are encased, would perhaps lead one to suppose; I have seen them shrink from a very slight touch. This sensitiveness, however, would not enable them to distinguish different objects, were they not furnished with some organ adapted for that purpose; that organ I suppose to be the tongue.

As the Boa swallows its prey the parts as they descend become thickly coated with glutinous saliva, but this is derived from the inside of the mouth and throat, as the prey is drawn in, and not from any previous lubrication, as may be seen by taking away the object from the snake, when it will be perceived that those parts which were in the throat and jaws, are slimy, while the remainder is quite free from saliva.

They always endeavour to seize their prey by the head, but it not unfrequently happens that in making the spring, their destined vic-

* Last year, (1836), I dipped a feather into spirits of turpentine, and then held it near the antennæ of a stag-beetle which was crawling along the table; the insect immediately withdrew the antennæ, and turned away. I repeated this several times, and always with the same result.

Another beetle very common at Simla during the rains and which appears to be the *Scarabæus Phorbanta* of OLIVER's insects, showed a much stronger aversion to the smell of the turpentine, withdrawing the antennæ even while the feather was at some distance, and bending down its head. This would plainly indicate the sense of smell to be in the antennæ?

tim moves away, in which case they seize anywhere they can, but having crushed it, they invariably commence at the head in swallowing it, by which means they have less difficulty in drawing in the wings and legs of animals, than if they commenced at the tail, and indeed it would be totally impossible to swallow a large bird or quadruped unless they began at the head, for the wings would open out across the mouth, and prevent the bird descending into the throat, and so would the legs of a quadruped.

As it is, they often meet with difficulty in swallowing even a moderate sized prey.

A Boa eight and a half feet long, which could swallow a large sized full grown rabbit, had often great difficulty in taking in a partridge, for if he did not begin cleverly at first in getting the body to follow the head and neck tolerably straight, i. e. if he seized it rather too much on one side, the opposite wing would not enter his mouth; but in such cases he had an infallible remedy for smoothing down the obstacle, which consisted in throwing a coil tight round his own neck, and then drawing his head, and prey backwards through it, by which means the wings were smoothed down and lengthened out, so as to be easily swallowed.

They appear to be nocturnal,—at least I judge so, from their lying coiled up all day, and moving about in the cool of the evening about nightfall.

They make a loud hissing when irritated by being touched, but otherwise emit no sound.

About the middle of November they became lazy and sluggish, and refused food when offered to them on the 1st December, although they had not been fed for a month before. From that time until the beginning of April, they refused to feed and generally remained folded coil above coil, the head surmounting all.

During this period they were easily provoked to bite, but never made any attempt to throw a coil round their disturbers.

From the month of April they took food freely, whenever it was offered to them, which was generally once a fortnight, although sometimes more than a month would intervene. They were fond of water which they were frequently supplied with, and had it thrown over them in the evening during the hot weather.

On the 26th May the large one killed and swallowed a partridge and soon afterwards began to cast his skin. This he did, by first rubbing his muzzle against the side of his cage until the skin became detached at the lips, and then by gliding slowly through and through

the tight drawn folds of his own body, by which means the skin was shoved farther and farther back until it was all off, or in fact until he had fairly *crept out of it*!

His colors which for some time previous had been very dim and dark, now became quite bright and clean, possessing a fine bluish or purplish bloom; and his eye which but a few minutes before, had the dull bluish hue, of a sightless orb, now shone keenly and savagely on the spectator.

Before he had cast his skin, and when he was about to swallow the partridge he had just killed,—he made several attempts to swallow it by commencing both at the tail, and at the middle of the body;—the feathers and the wings, however, offered such impediments that he was, each successive time, obliged to relinquish it, nor could he, with all his efforts, swallow it until he commenced at the head, when the wings and limbs lying in their proper direction no longer offered any resistance.

It was evident that the snake was partially blind from the scales of the old skin obstructing its sight, or it would not have attempted to swallow its prey in such an "*un-snake-like*" manner.

This snake could with ease swallow a large full grown rabbit, and therefore the partridge* was a mere trifle,—yet until he began to swallow it head foremost, it was impossible for it to pass into his throat;—from my observations, I should certainly be inclined to agree with Mr. WATERTON†, when he ridicules the idea of a Rattlesnake (*Crotalus horridus*) swallowing a large American squirrel tail foremost, as related by Audubon. Nevertheless, I should be sorry to say that the Rattlesnake could *not possibly* have so swallowed it, because I hold nothing to be impossible in nature, and we know that many incredible things may nevertheless be very true.

The snake may have been a very large one, and capable of swallowing a more bulky prey in which case it might be *quite possible* for him to swallow it as described by Audubon, although the instinct and habits of these reptiles and indeed common sense, would at once point out that the head is the easiest place to commence at.

In the Oriental Annual for the years, 1834 or 1835 is a story of a "Boa Constrictor," having seized upon a boatman as he lay asleep in the bottom of the boat, which was made fast to the shore of an Island in the *Sunderbunds*. The description evidently shows that the author is unacquainted with the manner in which these enormous reptiles seize on their victims. He states that the snake had coiled

* *Perdix picta*.

† Vide LONDON'S Mag. Nat. Hist.

itself round the body of the sailor and was just in the act of crushing him, when the rest of the crew appeared and disabled the monster, which was found to be 62 feet in length.

Now the manner in which the Boa is here stated to *have coiled himself* round the body, and to be *just in the act* of crushing his prey is directly contrary to the habits and manners of the reptile, for instead of deliberately coiling round its prey and then crushing it, the whole is done with the speed of thought,—the eye cannot follow the rapid movement of the folds in which the victim is enveloped. Gliding gradually and as it were almost imperceptibly towards his trembling victim, until he finds himself fairly within reach,—with a sudden dash he throws himself on his prey, seizing it by the head or leg with his powerful jaws, and at the same instant rapidly winding coil on coil round the neck and body. It is in this first movement that the tremendous muscular power of his body is brought into play, and the folds which are formed at the very moment of seizure, are compressed with such desperate energy as to render the victim powerless in his grasp and the most convulsive efforts are useless, merely shaking the dreadful monster without in the least loosening his folds,—nay, on the contrary, only rendering them still tighter, until life is fairly fled. I have tried with my utmost strength to uncoil a Boa of seven feet from a partridge, but without a shadow of success, for he tightened his folds in spite of my endeavours.

Had the "Boa Constrictor" (the existence of which in India is more than doubtful !) once succeeded in coiling itself round the sailor—no earthly power could have saved his life. The crew might cut the monster to pieces but his fatal grasp would have done its deadly work, and life would have left the poor sailor, ere the folds of the Boa could have been loosed.

The velocity with which the Boa darts on his prey, not only overthrows it, but hurls his own body in advance of his head and thus forms the first coil, the rest of his length being rapidly twined at the same time.

So conscious is he of his enormous power, that if the prey be small, the scaly monster does not deign to coil himself around it. Rats, pigeons, young fowls, or any thing of that size, were seized with a sudden snatch and simply twisted under the neck of the snake;—the reptile apparently using only the weight of his body and power of his jaws to destroy life.

The usual method of feeding them, was by opening a small door of the cage and introducing a living bird or beast. On first perceiv-

ing its prey, the snake darts out his forked tongue as if licking his lips at the thoughts of the banquet, and gradually prepares himself for the deadly spring.

I introduced a full grown buck rabbit, into the den of the largest snake, which there lay coiled up in one corner.

The rabbit eyed the monster in evident uneasiness, with his ears thrown back, and nose elevated and stamping firmly with his hind feet, on the floor. The snake in the mean time was incessantly brandishing his long forked tongue, and gradually opening out the close drawn coils of his body in order to give himself room for the deadly spring.

His head then slowly and almost imperceptibly glided forward over the upper coil, towards the rabbit, which intently eyed every movement of his foe.—In an instant and with a suddenness which made me start, the snake dashed forward, but to my surprise the rabbit eluded his grasp, by springing over him.

With a loud and threatening hiss the Boa sullenly gathered himself again into his corner, where he lay still for an instant, with his head still pointing towards the rabbit.—Not liking his position, the poor buck turned to move away, and that movement decided his fate, for with the speed of lightning, both snake and rabbit rolled in a fast embrace, with a heavy crash against the side of the cage. The Boa had seized his victim by a fore leg, with one coil round the throat so closely drawn that the eyes seemed starting from their sockets; a second coil was thrown around the body, immediately below the shoulders, and another round the loins. So instantaneous was the spring, that not even one cry escaped the rabbit, and though the last convulsive motion of the hind legs, was strong enough to shake the boa, it lasted but a few minutes and all was over. For some seconds, after life had to all appearance fled, the snake still held his firm position as if to allow no chance of escape, and proceeded first to disengage his teeth from the hold he had taken and then to uncoil from the neck;—with the remaining coil he still held fast.

For some little time he continued to open and twist his jaws about most frightfully, to clear his mouth of the rabbit's fur, which done, he commenced searching for the head, and measuring the carcass all round with his nose;—during this time the tongue was ever on the move, darting and quivering about in all directions; but although constantly in contact with the animal's hair, not a vestige of saliva was left behind. There was no lubrication here.

The fore leg of the rabbit where the snake had seized him, was covered with mucus, but only there.

The monster now with a slow and frightful expanding of the jaws, took in the rabbit's nose, and then proceeded with gradually increasing distention of his mouth and the skin of the throat beneath, to suck in his prey*.

The chief difficulty seems to lie, in getting the head cleverly into the throat, which done the rest of the body soon follows, and having passed the jaws and fairly entered the gullet it may be traced quickly gliding down the lengthy brute until it arrives at the stomach.

Having thus far succeeded, the next effort is to reduce his dislocated jaws to their proper position, which is done apparently with some little trouble, by yawning and shoving them about in all possible shapes, until the end in view is accomplished. He then slowly retires to his retreat and remains quietly coiled up to digest his meals.

If the prey offered be small, I have known them not only to feed for two or three successive days, but even more than once on the same day.

On another occasion I supplied the same snake with a large "Goh†," expecting to see the monster puzzled by so ugly a customer as the lizard was reported to be; his claws were tremendous, and as his head was nearly as large as that of the snake, I expected him to show fight. He had no more chance than the poor rabbit!

The Boa lay as usual coiled up in one corner of his cage, and when I opened the door to introduce the lizard, the poor animal was so rejoiced to escape from me, that without heeding where it went, it ran and perched itself on the top of the snake.

The Boa apparently conscious of the sharpness of the "Goh's" claws, remained quite still, but evidently kept his savage eyes fixed on his intended victim.

The Goh at length left his position and retreated to the farther end of the cage, as if he had at last discovered himself to be placed in an awkward situation.

The snake widened his folds and prepared to spring, and at the same time the Goh faced him, so that I really thought a fight would

* The manner of taking in the prey, appears to me almost incapable of a true description.—The frightful distending of the jaws and throat cannot be fully conceived, by those who have not witnessed it. The snake with mouth wide open, seems to draw himself over the prey, in the same manner as a stocking slips on the leg!

† A species of monitor?

ensue;—but the sudden dash of the Boa soon settled the point, and in a second, both, as in the instance of the rabbit, lay entwined in a confused knot before me.—The snake had seized the lizard by the nose, and with such tremendous force had he thrown himself on his prey, that the head was pointed backwards towards the tail, and the neck bent double, with a tight coil round it to keep it so.—Two other coils were on the body and a last one above the whole to add weight to his enormous power.

Astonished to find the Boa close coiled round his victim a full hour after he had seized it, I took a stick to provoke him, thinking that he was not inclined to feed,—but I soon perceived the reason for his remaining thus inactive. The Goh still lived and moved its legs when touched, in spite of the suffocating pressure and weight on its body, and so tenacious of life was this reptile, that the Boa did not uncoil until $3\frac{1}{2}$ hours after he had seized it. Thus allowing him sufficient instinct to know when his prey is dead, which he assuredly does, the Goh must have lived in the horrid embrace of his destroyer nearly all that time.

The rabbit died in less than 10 minutes,—the Goh lived upwards of 3 hours !!

Part of the skin and several ova of the Goh were afterwards voided, but I could find no trace of its long horny claws.—The ova were covered with a strong skin, like those of a snake, and were still whole.

The grain which was in the crop of a recently fed partridge was afterwards voided whole and apparently healthy.

The long quills of a kite (*falco cheela*) were voided in a compact bundle, much better packed together than any from a *stationer's shop* !

In a work called the "Tower menagerie," is a figure of the Indian Boa, supposed to be the *Pedda Poda* of Dr. Russell, and in the short account which accompanies it, allusion is made to its lubricating its prey "with the fœtid mucus secreted in its stomach."

Reference is also made to an account "given by Mr. BRODERIP in the second volume of the Zoological Journal from actual observation of the specimens now in the Tower. In this account it is said that, "the serpent after slowly disengaging his folds, placed his head opposite to that of his victim, coiled himself *once more* around it to compress it into the narrowest possible compass, and then gradually propelled it into his separated jaws and dilated throat; and finally presents a disgusting picture of the snake when his meal was at an end,

with loose and apparently dislocated jaws dropping with the superfluous mucus which had been poured forth." In this account the long-cherished opinion of lubricating the prey is again set forth, and the mouth of the serpent is said to *drop* with the "*superfluous* mucus which had been *poured forth*!"

This latter expression would lead one to suppose that the mucus flowed copiously from the mouth,—which it certainly never does*.

These snakes are kept in a state of artificial warmth and in a climate far different from that of their native forests, and therefore the great flow of mucus may perhaps be induced by disease. My snakes were in their own proper climate and in perfect health and vigour, and yet they never either lubricated their prey, nor did their jaws *drop* with *any mucus at all*;—nor did they ever coil round their prey again, after having once quitted their hold. I may remark, that I have not seen Mr. BRODERIP'S account in his own words.

A large cat was once sent to me for my Boa, by some friends who maintained that the snake would not kill it, and this proved to be the case,—not from any want of power or inclination on the part of the reptile, but simply because he was not allowed to have fair play.

It is well known to naturalists that these powerful reptiles lie concealed, in expectation of some animal passing within reach of their retreat, and should an unfortunate creature stray near enough,—it is from the thicket or jungle grass that the deadly spring is made upon the unsuspecting victim. But if a Boa be surprised in open ground, instead of springing upon its disturber, it would endeavour to make its escape to the jungle, and unless closely pressed or actually assailed would make no attempt to destroy its pursuer.

I had always been in the habit of introducing the prey into the cage by a side door and from a corner of the den, the spring was made, almost before the animal introduced was aware of the danger in which it stood. Had the cat been thrust in in like manner, she would have had no time to prepare for combat ;—nothing however, would satisfy my visitors, but turning the snake out of his den into an open verandah, in which the cat was already tied by one leg.

The Boa frightened by the noise and number of people collected, endeavoured to make his escape, and for this purpose was passing on without noticing the cat, when to my surprise she seized the Boa

* If the snake had lubricated the prey, the jaws should rather have been *des-titute* of mucus after swallowing it, than *dropping* with superfluous mucus!

by the thick part of the tail, with her teeth, shaking him forcibly from side to side, whilst her claws were making sad havoc on his sides.

The Boa made no attempt to bite, but as soon as the cat quitted her hold, took refuge in the cage, and coiled himself up as usual.

Victory, of course, was awarded to the cat as if there had been a fight between them. A second trial brought the same result, and I then shut the snake up, as he appeared hurt from the sharpness of the cat's teeth and claws. The cat was then introduced into the cage, and the Boa disturbed and discomfited as he was, instantly sprung at and seized her by a leg; but the cage proving too confined for so large an animal as the cat, he could not coil round her, and puss finding her legs at liberty again brought her claws to play upon the sides of her antagonist, who gave up the struggle and coiled himself again in one corner.

Not wishing to torment him longer in such a ridiculous manner, and my visitors being *fully satisfied* that a Boa had no chance with a cat,—I opened the cage door and allowed the animal to escape, which she lost no time in doing, for notwithstanding her victory, she evidently felt ill at ease in the snake's presence.

Had the cage been large enough to have allowed the Boa to throw his coils round the cat when he seized her, the legs of poor puss would have been firmly bound to her sides, and all power of biting or scratching very speedily put an end to.

One interesting circumstance was however, produced by this failure of the Boa, which was the instinct shown by the cat in her mode of attacking the snake. Had she seized him by the head or throat, the tail would instantly have been coiled round her with such force as not only would have obliged her to quit her hold, but would, in a very short time, have killed her. By seizing on the tail, she showed that nature had implanted in her a knowledge of her enemy's mode of attack, and she at once put it out of his power to bring his enormous muscular strength into play.

The mongoose (*Mangusta grisea*) a decided enemy and destroyer of the deadly Cobra di capello (*Naia vulgaris*) would be easily crushed by a Boa because it generally seizes by the throat; (I say generally, because it sometimes fails, but in this case it shakes the snake so violently as to prevent its biting;—or it may chance that the snake kills it.) Instinct teaches this little animal to avoid the poisoned fangs of the Cobra, by seizing on the throat, and putting it out of the snake's power to bite; and the cat in like manner seizes

on the tail of the Boa to prevent the death-knot being thrown around its body. Were these animals to reverse their mode of attack, both would infallibly be destroyed; for were the Mongoose to seize a Cobra by the tail, the reptile would turn and bite,—were the cat to seize the Boa by the throat the tail would twine round and suffocate her.

Thus, throughout nature, has the all-wise and merciful creator bestowed on his most inoffensive creatures, the knowledge necessary to preserve them from their deadliest enemies.

NOTE. When I first procured these snakes they appeared to be half stupified, and the Jugglers from whom I purchased them, threw the largest one, ($8\frac{1}{2}$ feet) round my neck. For a fortnight or three weeks after this I continued to handle them with impunity; but one morning while in the act of stooping with a pan of water in my hand, the large snake sprung at me, striking the pan with such force as to dash it out of my hand. By striking his nose against the pan, it turned his head away from me and he darted past;—had he missed the pan, he would have seized me by the arm and thrown himself round my neck.—A friend who was with me, thinking that the snake had seized me, ran into the house for a knife to cut the muscles of the back—but fortunately this was unnecessary or I fear I should have been strangled before the folds could have been loosed.

I found afterwards that they had been drugged with opium in their water, in order to render them quiet and harmless, but as I did not pursue this system, the effect wore off, and I was obliged to be cautious in approaching them afterwards, as they frequently sprung against the bars of their cage at any person passing them.

Simla, 4th April, 1837.

III.—Notice of a skull (fragment) of a gigantic fossil *Batrachian*. By Dr. T. CANTOR.

[From the Asiatic Researches, Vol. XIX.*]

This interesting fossil remain was discovered by Col. COLVIN in the *Nahun* field from whence the chief part of the *Dádúpur* fossils were extracted. Through the care of Mr. J. PRINSEP, with whom it was deposited, the sandstone in which it was imbedded, has been removed as much as possible, and the fragment appears now in the state in which it is represented in the accompanying sketches. It is to be regretted that a transversal fracture, pointing to a remote period, has left the fragment offering very few data for conclusions; to which may be added the altered position of several parts, evidences of the

* [This is so very extraordinary a fossil that we make no apology for outstepping strict rules (as we did in the case of the *Sivatherium*), and publishing it from the text of the quarto Researches, before the latter have appeared.—ED.]

bones having undergone a severe compression, most probably at the moment the animal perished.

The general appearance indicates beyond doubt the animal having belonged to the third great class of vertebrata, the reptiles: the difference however in the formation of the skulls of the Chelonians and Saurians renders these two orders quite out of question. The formation and structure of the teeth, the separation of the lower jaw in the middle afford certainly characteristics of the Ophidians; Mr. PRINSEP indeed was led by these very circumstances when he examined the fossil in its original state, with only the anterior part of the jaws exposed, to suppose them belonging to a serpent*. The clearing of the matrix however soon shewed the total difference from several skulls of serpents, as represented in the *Règne animal*, which animals however have the two above mentioned characteristics in common with the Batrachians.

With those skulls of recent Batrachians, which I have been able to consult, (represented in CUVIER's *Ossemens fossiles*, tome V. 2e. partie, Plate XXIV.) the present one disagrees particularly in the formation of the intermaxillary bone situated rather over, than between the maxillary, the branches of which are immediately united in the middle, covered by the arches, extending to both sides, assisted by two slender apophyses, which are fixed to the skull between the parietal and the anterior frontal bones.

The rounded profile of the upper and lower jaw afford in their general appearance a characteristic of the Batrachians, in some of which—the frogs, the jaw, generally speaking the upper, is provided with minute teeth, corresponding in form and distribution with those of the fossil.

The separation at the symphysis, the wide arch of the lower jaw, the excavation of the inner surface, in short the development of this bone, serving for insertion of the tongue and muscles, which solely perform the function of inspiration, exhibit phenomena exclusively repeated in the recent Batrachians, to which order I am thus induced to look upon the extinct owner of the present skull as closely allied.

CUVIER characterises the frogs (*Rana*, Laurenti) by their being furnished by a row of small teeth in the upper jaw, and an interrupted

* It was the supposition of its being a serpent's head that led to my placing the fossil in the hands of Dr. CANTOR, whom I knew to have paid particular attention to this department of natural history. Colonel COLVIN, when it was still half hidden by matrix imagined it to belong to the *Lacerta*. It was at his suggestion that I attempted to clear it and examine its peculiarities, which he anticipated would be found of high interest.—ED.

transverse range of palatial teeth, while the toads (*Bufo*, Laur.) have no teeth whatever (Règnè animal : Batrachians). Mr. BLAINVILLE in his masterly 'Analyse d'un système général d'herpétologie and d'amphibiologie (Nouv. Annales du mus. d'hist. nat. t. IVe. p. 279) offers as a diagnostic of his second genus 'Rainette,' *Hyla*, the tree-frog, its having palatial and maxillar teeth : in his third genus, 'Grenouille,' *Rana*, some species partake in this formation, while others are void of teeth in the lower jaw.

Notwithstanding the very minute inquiry instituted by Mr. PRINSEP, no teeth are found immediately situated in the lower jaw and it is impossible to decide, whether the teeth imbedded in the matrix along the inner margin of the left lower jaw are palatial or belonging to either of the two jaws. This however is of less consequence, for if it be at all allowed to use the teeth as guides, the fossil representative can but be approximated to either the *Hylæ* or *Ranæ*. A comparison in the mode of life of either might perhaps carry a step farther : the recent tree frogs, confined to trees, feed exclusively upon insects, while the frogs properly so called, in their mixed aquatic and terrestrial hunts, prey not only upon insects, but also upon other animal matters. Considering the fossil teeth, it appears as nature intended these sharp hooks to fix objects different from the slender bodies of insects.

By comparing the fossil the length of which is $7\frac{1}{2}$ inches, to a skull of the common green frog, (*Rana esculenta*, LINN.) it appears, that at least one fourth is missing or, that the original length of the skull must have been about 10 inches. Following up this comparison, we find the skull of the common frog is to the total length of the body as one to four, which proportion, applied to the fossil representative, gives this, from the muzzle to the extremity of the body, the gigantic length of forty inches, a proportion between fossil and recent species, which however is met with in the neighbouring family, the salamanders, of which the recent members are of small size compared to the skeletons, one of which, (the renowned 'Homo diluvii testis' of SCHEUCHZER,) discovered in the schist of Oeningen, measured three feet in length.

Explanation of the sketches, Pl. XXXI. (about $\frac{1}{4}$ th linear dimensions.)

A. The upper surface.

1. The parietal bones, about $\frac{1}{4}$ of an inch in diameter, strongly marked with the rays of ossification, united by a very fine suture to
2. The frontal, formed somewhat similarly to the same of *Rana boans*, L. (Cuv. Ossem. foss. loc. cit.)

Fossil Batrachian

Sub-himalayas

A

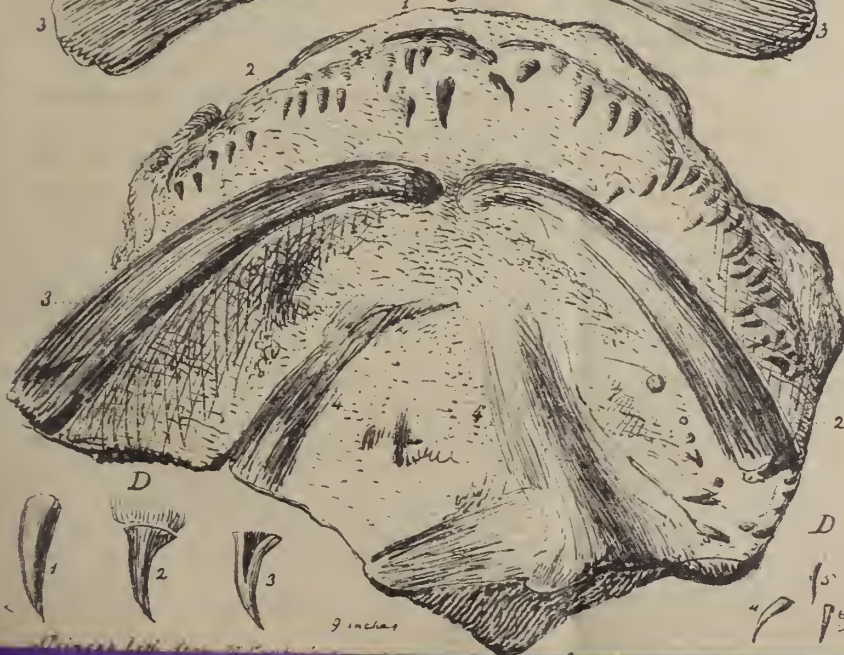


8 inches

B



C



D

D

9 inches



3. The anterior frontals; their suture is entirely effaced, a case not uncommon in aged specimens of recent reptiles.

4. The intermaxillary bone; the muzzle having suffered a great deal, it is impossible to discover the junction between this and the anterior frontals.—Between the arch and the corresponding part of the maxillary there is a longitudinal space, filled with matrix, so that the intermaxillary appears superincumbent over the upper jaw, while it, in the recent frogs, forms the anterior part of the jaw, and is as well as the latter furnished with teeth.

5. The apophyses of the intermaxillary, proportionally long and slender, support the arches, a distribution observed in the axolote as represented by CUVIER, (loc. cit. pl. XXVII. figs. 24 and 25.)

6. The apophysis which terminated the anterior part of the cavity of the eye, analogous to the apophysis, which in recent frogs proceeds from the side of the anterior frontals.—In front of this and nearer towards the muzzle we are to search for the situation of the nostrils.

7. Matrix with projecting indistinct fragmina of bones.

8. Part of the lower jaw.

B. A front view

of the fossil shewing the compression, the position of the teeth, and the angle of the lower jaws, pressed up into the cavity of the palate: the references as in fig. A.

C. The lower surface.

1. The intermaxillary bone.

2. The upper jaw: in this and the surrounding matrix a number of teeth, the largest of which in the middle toward the symphysis.

3. The lower jaw formed by two wide arches separated at the symphysis, the external surface convex, the internal excavated.

4. Fragments probably of the pterygoid bone. (Vide CUVIER, loc. cit. p. 389.)

D. Teeth, (nat. size.)

The teeth are comparatively small, conic and recurved, of the same formation as those of the serpents, (shews a lateral section of a tooth.)

The larger are fixed close to each other and in a single row, while two or three rows of small teeth appear in the left lateral branch of the upper jaw. The matrix covering the left side of the palate contains several fragmina, the original situation of which, whether in the palate or in either of the jaws, it would be, as before said, difficult to determine.

IV.—*Some account of the Wars between Burmah and China, together with the journals and routes of three different Embassies sent to Peking by the King of Ava : taken from Burmese documents. By Lieutenant-Colonel H. BURNES, Resident in Ava.*

[Concluded from p. 451.]

The last embassy sent by the king of *Ava* to *Peking* accompanied a Chinese embassy, which arrived at *Ava* in the month of April, 1833. The principal envoy from *China* was distinguished by a great attachment to strong liquors, with which the Burmese Government liberally supplied him, and he was often publicly seen in a state of intoxication. The principal envoy of the Burmese deputation was a *Tsaredo-gyiñ* whose family name is MAUNG WENG, and with whom I was well acquainted. But on his return from *China* he caught a jungle fever which brought on mental derangement, from the effects of which the poor man is not recovered at this date, 1836. The fever was caught after the envoy had entered his own country again, for a large tract of territory above *Ava* is considered by the Burmese as particularly unhealthy.

The following is a translation of such portions of the proceedings of this last embassy as I have yet been able to procure.

Letter from the Emperor of China to the King of Ava in 1833.

Elder brother TAU-KUON, king of *U'dl*, who, assisted by the *Thagyá Nat*, governs the great kingdoms and countries to the eastward, affectionately addresses younger brother, the sun-descended king, lord of the golden palace, and owner of mines of gold, silver, rubies, amber and noble serpentine, who governs the great kingdoms and countries and a multitude of umbrella-wearing chiefs to the westward. Elder brother, who obtained possession of the throne through the glory of his ancestors, is in amicable relations with various kingdoms and countries. In elder brother's empire also, elder brother himself, his queen, sons, daughters, nobles and officers, together with the inhabitants of the country, are in good health; and he desires to hear and know, that in younger brother's empire also, the sun-descended king, his queen, sons, daughters, nobles, officers, the poor people and royal slaves, are all well and happy. In pursuance of the custom which has existed since the year 1149, (A. D. 1787,) in the reign of (his) grand-father KHYENG-LOUN, king of *U'dl*, for a royal letter with presents to pass once in ten years, the ten years having expired, a royal letter with gifts, four good horses, and various cloths, such as are always presented, are now sent with TSHEIN-TA'-LO'-YE', and YENG-TSHENG-YE'. On their arrival, let younger brother, the sun-descended king, agreeably to the friendship and love subsisting between the two countries as if they were one, and according to existing custom, prepare a royal letter and envoys in return and forward them. When the men deputed by the sun-descended king and the royal letter and gifts arrive at the city of *Maing-tshl* (*Yunan*), the *Tsoún-tú* of *Maing-tshi*, (governor general of *Yunan*), will appoint officers to convey them safely on the road as far as the great city (*Peking*), and the envoys deputed by the sun-descended king with the royal letter and presents shall be suitably taken care of and entertained. Let the men, TSHEIN-TA'-LO'-YE', and YENG-TSHENG-YE', whom elder brother deputed, return soon; and when the envoys come back, it will be like having seen the countenance of younger brother, the lord of the golden palace.

Answer from the King of Ava to the letter from the Emperor of China, received at Ava in the month of April, 1833.

The lord of the *Tshaddan* elephant, the master of many white elephants, the owner of mines of gold, silver, rubies, amber and noble serpentine, who bears the

title and designation of *Thiri tari bawana ditiya dipadi pawara pandita mahā dhamma-rāja* dirāja*, the royal supporter of religion, the sun-descended king, lord of life and great king of righteousness, who governs the great kingdoms and countries and a multitude of umbrella-wearing chiefs to the westward, affectionately addresses (his) royal friend *TAUK-KUON*, king of *U'di*, who governs the great kingdoms and countries and a multitude of umbrella-wearing chiefs to the eastward. In accordance with the friendship which (his) royal grand-father *MEN:DARA'-GYI'H*, (great king of righteousness,) who founded the golden city of *Amarapura*, and king of *U'di*'s royal grand-father, *KHYENG-LOUN*, affectionately cultivated for a long period of years, royal letters with presents were reciprocally sent once in ten years without interruption. On the 8th day of the waning moon of *Tugu* in the Burmese year 1194, (April 12th, 1833,) when royal friend (king of *Ava*) had been in possession of the throne for fourteen years, and *TAUK-KUON* king of *U'di* for 12 years, *TSHEIN-TA'-LO'-YE'*, *YENG-TSHENG-YE'*, *TSO'-LO'-TSOUN*, *TSA'-N-LO'-TSO'UN*, *LA'-TSHENG-YE'* and *YAN-LA-TSHENG-YE'*, having arrived with a royal letter and various presents, consisting of three cups of the noble serpentine; two cups of the same, carved with flowers; one goglet of the same; two jackets of fur lined with yellow silk, four jackets of the same fur lined with plum-colored silk; eight rolls of gold cloth or brocade; six rolls of various kinds of velvet; six large rolls of satin, and four horses: they were received and brought (to *Ava*) in a suitable manner. On the day on which the New year's *Kado* (beg-pardon audience) was held, the royal letter and presents being arranged in the palace in front of the throne, his majesty came out and took his seat attended by the royal son, younger brothers, kinsmen, and all the nobles and officers, and had the royal letter submitted and read out. His majesty was pleased to hear, that the king of *U'di* himself, his queen, sons, daughters and kinsmen are well and happy. Royal friend himself also, his queen, son, daughters and kinsmen are well and happy. Agreeably to the friendship subsisting between the two great countries, his Majesty has appointed as his envoys in return *MEN:THA'-YA'ZA'-GYÓ*, of the royal household, *NE'-MYÓ'-YA'ZA'*, *NE'-MYÓ'-YE'-GAUNG NORATHA'* and *NE'-MYÓ'-BULA-THU'*, and sends them with the following presents: two ruby rings for royal friend's own wearing; two sapphire rings; two blocks of noble serpentine weighing forty-eight viss and forty ticals; four elephants' teeth weighing forty-four viss and sixty ticals; three whole pieces of scarlet broad cloth, three of green and two of yellow; ten pieces of fine muslin; ten pieces of long cloth, ten pieces of *Enrope* chintz, ten pieces of *Europe* handkerchiefs; ten foreign carpets; one hundred books of gold leaf, one hundred of silver leaf; three viss of white sandal-wood, three viss of red, three viss of bastard sandal-wood; ten bottles of otto of roses; ten bottles of rose water; two lacquered ware boxes with high conical covers, gilded and inlaid with pieces of looking glass; two of the same with flowers engraved on the lacquered work and gilded; two of the same engraved according to the *Yuon* pattern, two of the same with high stands and engraved in the same manner, four round lacquered boxes, each capable of containing half a basket and engraved according to the *Yuon* pattern, 50 small round boxes of a quarter of a basket measure each; fifteen peacock's tails, with four male elephants and one female.

Let these envoys return soon, and when they come back, it will be like having met and seen royal friend, king of *U'di*.

Copy of the instructions given by the Ministers of Ava to the Ambassadors appointed to proceed to China from Ava.

MEN:THA'-YA'ZA'-GYÓ, *NE'-MYÓ'-YA'ZA'*, *NE'-MYÓ'-YE'-GAUNG NORATHA'* and *NE'-MYÓ'-BULA-THU'*, who have been appointed by his majesty ambassadors to proceed to *China*, having received charge of the royal letter and presents, and having been furnished with boats and crews complete, namely, the governor of *Ba-mó's* gilded paddle boat with a brass *pya-that* for the king's letter, a *phaung* or accommodation boat with a double roof for the royal presents, a war boat for *MEN:THA'-YA'ZA'-GYÓ*, a *phaung* with a plain roof for the other ambassadors, and another *phaung* with a roof partly plain and partly double for the Chinese envoys: they will depart from *Ava* on a propitious day. They must travel the proper stages in the following order. In front of all, the boat with the king's letter, then that with the royal

* This is a title conferred upon himself by the king of *Ava* since the date of the war with the British Government, and the meaning of the *Páli* words is thus translated by the Burmese: "The Illustrious Lord of Life, who exercises boundless dominion and possesses supreme wisdom, the exalted king of righteousness and king of kings."—It is, I believe, the *third* title which he has given himself since his accession to the throne in 1819.

presents, then MEN:THA'-YA'ZA'-GYÓ's boat, then the boat of the other ambassadors, then the boat of the Chinese envoys, and last the governor of *Ba-mó's phaung* with the war and other paddle and row boats.

At each halting-place the sheds and provisions which have been built and collected, are to be allotted and distributed by the head men of the place, who will, agreeably to the orders issued by the ministers, calculate the number of men, and deliver provisions sufficient for each man from one halting-place to another.

On arriving at *Ba-mó*, the 215 boatmen with the *phaungs* and other boats must be sent back to *Ava*, the governor and officers of *Ba-mó* supplying the men with provisions sufficient for their journey back. Letters reporting the day of arrival there and every other particular, must also be sent down by these men for the information of the king and ministers.

MEN:THA'-YA'ZA'-GYÓ, and some of the officers with him, will have a shed with a square roof built at *Ba-mó*, and lodge the royal letter and presents in the same. For the more easy conveyance of the royal letter the governor of that place will construct a plank *Ta-zaung* (a portable pyramidal structure) having three roofs, and an umbrella and other ornaments, with a door on one side with a lock and key, and varnish and gild the whole. In this the royal letter must be placed, the lock fastened and care taken that no rain is admitted and it must be carried carefully by men whom the town of *Ba-mó* will furnish.

The four male elephants and one female, intended as presents for the emperor of *China*, will proceed by land to *Ba-mó*, so that they may travel with ease and be fully supplied with grass.

Two hundred men being expeditiously supplied to proceed from *Ba-mó*, to the Chinese boundary, the ambassadors will travel by the usual stages, and having in front two men with rods.

On your arrival at *Maing:tshi* via *Mo:myin*, you will represent that you are to promote the advantage of both sovereigns; that friendship has existed between the countries of the two kings (here some of the long titles of the two kings are given), from the time of their ancestors; and that you have been deputed and are come as ambassadors with a royal letter and presents. That in the eastern empire YUEN-TA'-YAIN the *Tsoún-tú* of *Maing:tshi*, and in the western MENTH'A-YA'ZA' the governor of *Ba-mó* are placed like boundary flags and out-posts, and are required to promote the advantage of both countries, conformably to the qualifications essential to governors and generals*.

Do not remain long at *Maing:tshi*: request that the royal letter and presents and the elephants may be conveyed, so as to reach *Pekin* properly; speak boldly, and as persons who are well acquainted with what is due to kings, to religion and to this world, and then proceed.

Speak also on the subject of *Ma-ha-weng*, and *Maha-nué* of *Kyain-youn-gyish*, in the manner you have been instructed, following the memorandum given you on this point, and taking care that much discussion may not arise, and that you may persuade and overcome.

Prepare and transmit a report to *Ava* of all that may be proper to be submitted without any omissions, once from *Mo:myin*, and once from *Maing:tshi*.

After leaving *Maing:tshi*, and when you reach *Pekin*, observe and record every thing carefully and unreservedly, so as to justify the confidence and favor of his majesty, who has selected you, and speak daily with firmness.

You must note and bring back with you, after making inquiries secretly and ascertaining, what the emperor of *China* worships in order to obtain *Neibban*; what he practises and worships in order to obtain advantages in this world; as well as an account of his queens, concubines, kinsmen, children, nobles and officers, and of

* The Burmese have lists of the qualifications required from, or characteristics of every public officer and condition of life. Those appertaining to a general are nine, namely: 1st. Skill in overcoming the enemy. 2nd. Knowledge of good ground or post in which to defeat an enemy. 3rd. Not deserting his army in adversity, or when defeated. 4th. Sharing good or evil with his army. 5th. Possessing great physical powers. 6th. Possessing purity of mind. 7th. Well versed in the *The-nen-ga-byu-ha-kyan* (a work on tactics). 8th. Ability to direct an army without fatiguing or distressing it. 9th. Full of activity and courage.

The qualifications of an ambassador are these eight. 1st. Expert in hearing intelligence. 2nd. Expert in conveying intelligence. 3rd. Clever in learning and observing every thing. 4th. Clever in repeating the whole of a communication. 5th. Ready in comprehending the object and meaning of a communication. 6th. Clever in making a communication fully understood. 7th. Clever in comprehending the advantage or disadvantage of any communication. 8th. Keeping a guard over his mind, words and acts, so as to prevent disputes and misunderstandings.

their equipage, dress and ceremonies, with a map and description of *China* and *Tartary*. You must express a desire to go and worship the genuine teeth of *Goudama*, and in order that you may obtain positive information, you must go yourself and see and take an account of every thing curious or worthy to be seen and known.

You must also apply for permission to go and see and take, an account of caves, pagodas, and *zayats* in every quarter.

You must always keep in mind the interest of his majesty, and execute his service holdly and truly, in fulfilment of his majesty's belief when he appointed you, that you would accomplish every point in which the two countries are concerned, and in accordance with the favor which you have received from, and the obligation which you owe to his majesty.

The royal Woodauk MAHA'-MEN-GYA'-YA'ZA' submitted and read the above on the 26th June 1833 to the prince of *Tsalen*, and to the *Wán-gyih*s, KYI'-WUN Men-gyih, MYA'WADI' Men-gyih, PADAIN Men-gyih, NGARANE Men-gyih, and KYOUK-TSHAUNG Men-gyih.

Route of a Journey from the City of Ava to the City of Peking, travelled by a Mission deputed by the King of Ava to the Emperor of China in the year 1833.

Date.	Names of places.	Taings.	Remarks.
27th June, .. 1833.	Left the city of <i>Ava</i> by water, and stopped at the temporary buildings occupied by the Chinese Ambassadors at the pagoda of <i>Shue-gyet</i>, ..	..	The boats of the Chinese envoys were made to follow those of the Burmese envoys.
28th.	Proceeded to <i>Amarapura</i> at which the Chinese envoys desired to stop a day with some of their relatives and friends residing in that city,...	3	
30th.	Stopped at <i>Shyáh-yaung</i> village under <i>Tságain</i> ,.....	3	
1st July, ..	Village of <i>Sheln-ma-gá</i> ,	7	
2nd.	City of <i>Kyauk-myaung</i> ,	11	
3rd.	Jungle village of <i>Thein-kha</i> ,	7	
4th.	City of <i>Tsam-bay-nagó</i> ,	6	
5th.	City of <i>Henga-mó</i> ,	9	
6th.	City of <i>Ta-gaung</i> ,	6	
7th.	City of <i>Khyun-daung</i> ,	4	
8th.	Village of <i>Thi-gyain</i> under the city of <i>Mya-daung</i> ,	4	
9th.	Village of <i>Thá-gaya</i> under ditto, ...	5	
10th.	Village of <i>Nyaung-khye-dauk</i> under city of <i>Ku-thá</i> ,	5	
11th.	City of <i>Ka-thá</i> where the fleet stopped a day, as the boats of the Chinese envoys had not come up, and the stream was very violent,	4	
13th.	Village of <i>Let-pán-zín</i> (line of silk-cotton trees) under city of <i>Yen-gé</i> or <i>Yeng-khyé</i> ,	3	
14th.	Village of <i>Tshi-byú-goín</i> under city of <i>Shúe-gú</i> ,	5	
15th.	City of <i>Shúe-gú</i> ,	5	
16th.	Village of <i>Tsin-khan</i> under city of <i>Kaung-toun</i> ,	5	
17th.	Village of <i>Len-ban-gya</i> under city of <i>Ba-mó</i> ,	5	
18th.	City of <i>Ba-mó</i> ,	3	The Chinese envoys, TSHEIN-TA'-LÓ-YE', and YENG-TSHENG-YE', had 34 followers, the 4 Burmese envoys had 46, and the crews of the boats amounted to 218 men. All these men were supplied with provisions by the chiefs of the different towns and villages on our route from <i>Ava</i> to <i>Ba-mó</i> , and the current being very strong between the village of <i>Thi-gyain</i> and <i>Ba-mó</i> , the fleet was assisted by additional paddle boats and men sent by the chiefs of the different places lying in that portion of our journey. On the 26th June,

the officer in charge of the elephants intended as presents for the emperor of China arrived at *Ba-mô*, with four of these animals only, and reported, that on the journey from *Ava*, they had all got loose at the village of *Mo-wün*, under *Kaung-toun*, and that on pursuing and overtaking them on the *Nga-zin Ka-khyen* hill, in the territory of *Mo-meit*, he found one dead. The mission stopped 23 days, at *Ba-mô*, preparing for their land journey and collecting horses and porters. The governor made a small pyramidal box with a lock and key and gilded it all over, for holding the King of *Ava's* letter. On the 11th August, 1833, the embassy left *Ba-mô* in the following order: first, 2 men holding gilded rods; then the box containing the royal letter; then the boxes containing the royal presents; then the baggage of the ambassadors; then a couple of jingals; then 100 musqueteers; and then the Burmese ambassadors dressed in full uniform and mounted on elephants. On both sides of the streets, the women poured* out pots of water, and the officers of the city escorted the embassy outside, with music and dancing. Sacrifices were also made, by order of the Governor, to the guardian *Nats* of the place. There were 200 porters, and 50 bullocks for conveying the baggage, and a guard of 100 musqueteers and 100 lancers with 2 jingals, besides 15 men sent by the governor of *Ba-mô* to return from *Yu-nan*, with letters from the ambassadors, reporting progress. Outside of the city the principal Burmese ambassador entered a covered sedan chair, and the rest of the Burmese and the Chinese envoys mounted horses.

Date.	Names of places.	Taings.	Remarks.
11th Aug.	Left <i>Ba-mô</i> and slept at the village of <i>Mô-mauk</i> ,	6	
12th.	Slept at the <i>Ta-dá-gyih</i> (great bridge),	4	
13th.	Slept at the village of the <i>Ka-khyen</i> chief of <i>Tein</i> mountain,	6	
14th.	Slept at the village of the <i>Ka-khyen</i> chief <i>Ma-theng</i> ,	6	Here the mission stopped a day in consequence of the porters not having come up with the baggage.
16th.	Slept at the foot of the <i>Main-khah</i> mountain,	6	As far as this place provisions were brought for us all from <i>Ba-mô</i> .
17th.	Slept at the <i>Luay-laing-ken</i> or chokey (Shan <i>Lóai-leng</i> , red hill or mountain),	7	Here the mission was met by a party of Chinese, under <i>Tsoun-lô-tsoun</i> , which had been sent by the governor of <i>Mô-myin</i> (<i>Theng-ye</i>) and to which we transferred the charge of the royal letter and presents and all our baggage. The Burmese porters and guard who came with us from <i>Ba-mô</i> , were paid what was right and proper and sent back to that city on the 18th.
18th.	Left the frontier chokey and reached the city of <i>Mô-wün</i> (Chinese <i>Long-tchuen-fú</i>) (Shan <i>Mung-wan</i>),	8	This is one of the 8 Shan cities. The mission considering that it was the rainy season when the streams are full, and difficult to cross, stopped at this city 3 days, for the purpose of recruiting the royal elephants properly.
22nd.	Left <i>Mô-wün</i> , and slept at the <i>Kendat</i> or fortified chokey on the top of the <i>Shyá-mue-loúe</i> mountain, . . . . .	..	Here the mission found <i>TA-lô-ye</i> , the <i>Nan-ten</i> officer, having authority over 1,000 men, and <i>TSOUN-yin</i> having authority over 500 men, who were sent by the governor of <i>Mô-myin</i> to meet the mission, and who, after communicating with the envoys, returned to <i>Mô-myin</i> .
23rd.	Slept at the village of <i>Man-toun</i> ,	8	
24th.	Slept at the village of <i>Nan-teng</i> , (Shan <i>Mung-ti</i> and Burmese <i>Maindi</i> .)	7	Here the mission stopped a day to refresh the elephants.
26th.	Reached the city of <i>Mô-myin</i> , (Chinese <i>Theng-yi-choes</i> , Shan <i>Mung-myen</i>),	10	The governor of <i>Mô-myin</i>

* Libations to GAUDAMA here made with prayers and wishes for the success of the mission and the glory of their sovereign.

came out in state with troops half a *taing* in advance of the city to meet the Burmese envoys, whom he conveyed into the town in sedan chairs, and entertained with a play. The walls of *Mó:myín* are of brick, 1,050 cubits square and 10 cubits high, with one gateway on each side. There is a governor and the military officer. The former has charge of the revenue and judicial affairs and the latter commands the military. There are 3,000 soldiers and only 10 guns and mortars. The governor's house is at the north-west angle of the town, and to the westward there are two granaries capable of holding about 2,000 baskets of paddy each. The envoys reported their arrival at *Mó:myín* to the King of *Ava*. On the 4th September, the governor of *Mó:myín* dispatched the Burmese Interpreter, *THIRI-GYÔ-DEN*, with the Chinese Interpreter *NGA-SHUE-THA*, under charge of *HA-TSOUN-YIN*, *KYI-PU-TA-YIN* and *YAN-LÔ-TSOU'N*, to proceed to *Pekin* in advance of the mission. The envoys and the royal letter and presents were then put in charge of the officer *TSU-TA'-LÔ-YE'*, who wore a blue button and commanded 1,000 men, the interpreter *MAIN-THA*, who was a Shan, and a Chinese interpreter *NGA-PA-NOUK*, and 5 other men who wore a white button. The mission stopped nine days at *Mó:myín*.

Date.	Names of places.	Things.	Remarks.
7th Sept. ..	Left the city of <i>Mó:myín</i> , and slept at the village of <i>Kán-lan-tshan</i> , ..	8	
8th.	Stopped at the village of <i>Pá-weng</i> , after crossing an iron bridge 7 cubits broad and 70 long, over the <i>Shue-ll</i> river,	8	
9th.	Stopped at the village of <i>Phú-pyauk</i> , after crossing the <i>Salween</i> river in a boat,	7	
10th.	Slept at the city of <i>Wun-tsheng</i> Chinese <i>yong-tchang-fú</i> and Burmese <i>Wun-zen</i>	6	The governor and military commander came out in state and met the mission a <i>Taing</i> in advance of this city where we stopped a day. The walls of this city are 1750 cubits square and 6 cubits high. There are 2 arched gateways on each face, and there is a military officer as well as a governor here.
12th. Sept...	Slept at the village of <i>Kuonbô</i> ,.....	4	
13th.	Stopped at the village of <i>Shyá-muhô</i> , after crossing an iron bridge 105 cubits long and seven broad, over the <i>Mé-khaung</i> river,	8	
14th.	Slept at <i>Yóin-pyen-hien</i> ,	9	
15th.	Slept at the village of <i>Khuon-leng-phú</i> ,	9	
16th.	Five <i>taings</i> beyond <i>Khuon-leng-phú</i> (we) crossed an iron bridge seventy cubits long and seven broad, over a river which separates from the <i>Hô-kyán</i> and falls into the <i>Mé-khaung</i> and stopped at the village of <i>Yan-pyin-hien</i>, .....	..
17th.	Crossed, in the village of <i>Yan-pyin-hien</i> , an iron bridge 56 cubits long and 7 broad over the <i>Hô-kyán</i> river, which flows from the <i>Táí</i> lake, and stopped at the village of <i>Hô-kyánpo</i>	6	
18th.	Slept at the city of <i>Tsauk-chow</i> subject to the jurisdiction of the city of <i>Táí</i> ,	9	
19th.	Slept at the village of <i>Khoín-haik</i> ,...	8	
20th.	Slept at the village of <i>Yit-nán-yi</i> , ..	9	
21st.	Slept at the village of <i>Phú-póin</i> ,...	6	
22nd.	Slept at the village of <i>Shyá-khyauk</i> , ..	8	
23rd.	Passed the city of <i>Kyen-nán-chow</i> , ..	3	
	five cubits high, 700 cubits long from east to west, and upwards of 560 cubits from north to south, with a gateway on each face. There is a governor and a commander of cavalry here.		There is no wall round this town, but there is an arched gate-way with a double roof. The walls of this town are

Date.	Names of places.	Taings.	Remarks.
23rd.	Slept at the village of <i>Lí-hó</i> ,	3	
24th.	Slept at the city of <i>Tshú-shyóún</i> (<i>Tchou-hiung</i> or <i>Tchou-yung</i> ,)	6	The walls of this town are about 5 or 6 cubits high, 2,100 cubits long from east to west, and 2,800 cubits from north to south. There are 2 gates in the eastern and western faces, and one only at each of the other two faces. A governor, a military officer, a Shyeng-gueng and three other officers have charge of the town.
25th.	Slept at the city of <i>Kueng-tóún-hien</i> , ..	7	
26th.	Slept at the village of <i>Shyé-tshe</i> , ..	6	
27th.	Slept at the city of <i>Lú-thoún-hien</i> , ..	8	The walls of this town are upwards of 2,100 cubits square and 4 or 5 cubits high, with a gateway on each of the 4 sides. A governor has charge of the town.

28th. Slept at the village of *Ló-ya-kuon*, .. 6
 29th. Slept at the city of *An-léng-chow*, .. 8 The walls of this town are upwards of 4,900 cubits square and 5 or 6 high, with 1 gateway on each face. There is a governor here also. Seeing but few houses within and without the city, we asked the inhabitants the cause, and they told us that the town had been ruined by an excessive salt tax.

30th. Reached the city of *Maing-tshi*, (*Yunan*,) the residence of the *Tsoún-tú*, 6 The walls of this town are upwards of 6,300 cubits square and 6 cubits high, with battlements complete. On each, the eastern and western faces, there are two gateways, and on the southern and northern only one. At each gateway there are 6 pieces of cannon capable of carrying shot weighing a viss or half a viss. The gateways are arched and have double roofs over them. There is a large lake which extends from the south to the west of the town, in which there is a great deal of cultivation. Two or three severe shocks of earthquake had been daily felt in this town between the 6th and 28th September, 1833, and upwards of 600 brick houses had been thrown down, and upwards of 90 men killed. We saw portions of the walls of the town and a great many houses in ruins, and found the inhabitants of the country much alarmed. On inquiry we learnt, that at *Yunan*, there is a *Tsoún-tú* named *YUENG-TA-YENG*, and a *Titú* named *LO'-TA'-YENG* and there are 8 officers under them *Lí-tá-yeng*, *Phan-tá-yeng*, *Khò-tá-yeng*, *Nyo-tá-yeng*, *Tshein-tá-lò-yé*, *Tshan-tá-lò-yé*, *Lò-tá-lò-yé*, and a royal teacher named *Li'-TAN*. The *Tsoún-tú* superintends the revenue and civil affairs; *Titú* governs the military. The *Lí-tá-yeng* conducts, under the orders of the *Tsoún-tú*, all civil matters which occur at any place subject to the jurisdiction of the *Tsoún-tú*. The *Phan-tá-yeng* takes charge of all the revenue collected therein, and disburses pay to the military when ordered by the *Tsoún-tú*. The *Khò-tá-yeng* examines and tries all criminal offences committed within the same extent of jurisdiction. The *Nyo-tá-yeng* collects the land and salt taxes. The three officers, *Tshein-tá-lò-yé*, *Tshan-tá-lò-yé* and *Lò-tá-lò-yé* have jurisdiction within the city of *Yunan* only, in which they conduct the revenue and judicial duties. The royal teacher, *Li'-TAN*, examines all men within the *Tsoún-tú*'s jurisdiction who come to him, as to their learning and skill in archery, and in the musket, sword and lance exercises, and reports whether they are qualified for the public service, or not.

The royal elephants joined the mission at *Yunan* on the 16th October, and on the following day the Burmese envoys waited on the *Tsoún-tú* and communicated to him the two subjects comprised in their instructions from *Ava*. The envoys requested the *Tsoún-tú* to solicit the Emperor to put a stop to the difference which exists between *MAHA'-WENG* and *MAHA'-NUZ* the *Thin-ré* or Shan chiefs of *Kyain Youn-gyih*, (a town 8 days journey to the east of *Kyain-toun*, situated on the great Cambodia river and on the frontiers of China, the chiefs of which pay tribute to both *Ava* and *China*.) The envoys also requested the *Tsoún-tú* to make certain subjects of *China*, who had worked the royal silver mines at *Bó-duen* during the years 1829, 1830, 1831, and 1832, to pay up the balance of the duty they owe the king of *Ava*. The duty was upwards of 200 viss, but these men had only paid 30 viss and had gone off to the towns of *Tshú-shyóún Táí* and *Mó-mjín*.

The envoys sent back from *Yunan* the elephants and men whom the governor of *Ba-mó* had ordered to accompany the mission so far. Chinese were appointed by the *Tsoún-tú*, agreeably to ancient custom, to take charge of the elephants. The

mission now consisting of the four envoys and their thirty followers, besides two men acquainted with the Chinese language, whom the Governor of *Ba-mó* had attached to the envoys, left *Yunan* on the 21st of October 1833, attended by the undermentioned Chinese appointed by the *Tsoún-tá* to take charge of the mission. Two military officers, *Kue-tá-yeng* who had a red button, and *Tsú-tá-ló-yé* who had a blue button; and two civil officers, *Tsheng-tá-ló-yé* who had a blue button, and *Teng-tá-ló-yé* who had a transparent white button; and 8 subordinate officers, *Ti-tá-ló-yé*, who had a white button, and *Tshue-tá-ló-yé*, *Shya-ló-yé*, *Tsoun-ló-yé*, *Mo-wé-ló-yé*, *Houn-ló-yé*, *Thoun-ló-yé*, and *Han-ló-yé*, each of whom wore a brass button.

Date.	Names of places.	Taings.	Remarks.
21st. Oct. 1833.	Left the city of <i>Yunan</i> , and slept at the village of <i>Wún-khyauk</i> ,	5	
22nd.	Slept at the village of <i>Yan-lrit</i> ,	7	We learnt from <i>PYENG-TA'-LO'-YE</i> the governor of this place, and some men of rank, who came and paid us a visit, that this town had consisted of upwards of 2,000 houses, but that at 9 o'clock on the morning of the 6th September last, an earthquake had completely destroyed the place, leaving not a single house or shed standing, and killing upwards of 1,000 of the inhabitants.
23rd.	Slept at the village of <i>Yi-loún-tsan</i> ,	9	
24th.	Slept at the city of <i>Má-loun-chow</i> , (<i>Malong</i> ,)	7	The walls of this city are 6,300 cubits in circumference and 10 cubits high, with a gateway on each of the 4 sides. The name of the governor is <i>Lhyó-tá-ló-yé</i> .
25th.	Slept at the city of <i>Shyd-yi-chow</i> , ..	5	The walls of this city are 4,900 cubits in circumference and 9 cubits high, with a gateway on each of the 4 sides. <i>Lhyó-tá-ló-yé</i> is the governor.
26th.	Slept at the village of <i>Pé-shue</i> ,	7	
27th.	Slept at the city of <i>Pyeng-yeng-hien</i> ,	6	The walls are about 4,900 cubits in circumference and 5 cubits high, and has a gateway on the east, west and south faces, but none on the north. The governor is <i>Tsán-tá-ló-yé</i> .
28th.	Slept at the village of <i>Yí-za-khoún</i> ,	7	
29th.	Slept at the village of <i>Yó-kuon-teng-tsan</i> ,	7	
30th.	Slept at the village of <i>Shyan-tsain</i> , ..	7	
31st.	Slept at the village of <i>Pé-shyd-tá</i> , ..	4	
1st Nov.	Slept at the village of <i>A-tú-teng</i> ,	6	
2nd.	Slept at the city of <i>La-taing</i> ,	6	The walls are upwards of 2,800 cubits in circumference and 10 cubits high, with 1 gateway on each of the four sides. The governor is <i>Tsheng-tá-ló-yé</i> .
3rd.	Slept at the village of <i>Bó-koun</i> ,	6	
4th.	Slept at the city of <i>Tsein-leng-chow</i> , (<i>Tchin-ning</i> ?)	6	The walls are upwards of 4,900 cubits in circumference and 12 cubits high, with 1 gateway on each of the 4 sides. <i>Tshauk-tá-ló-yé</i> is the governor.

Date.	Names of places.	Taigns.	Remarks.
5th. Nov. 1833.	Slept at <i>An-shue-fú</i> , (<i>Ngan-chan</i> ?)	6	The walls are about 7,000 eubits in circumference and 10 high, with 1 gateway on each of the 4 sides. <i>Kyeng-tá-lò-yé</i> & <i>Tschein-lò-yé</i> are the governors.
6th.	Slept at the city of <i>Ngan-pyeng-hien</i> ,	8	The walls are 4,900 eubits round and 10 high with 1 gateway on each of the 4 sides. <i>Tsó-tá-lò-yé</i> is the governor.
7th.	Slept at the city of <i>Tsheng-tsein-hien</i> ,	6	The walls are about 1,400 eubits round and 10 high, with gateways on each of the 4 sides. <i>Myen-tá-lò-yé</i> is the governor.
8th.	Slept at the city of <i>Kue-chow</i> , (<i>Koien-gang</i> ?)	8	The walls are about 10,500 eubits round and 15 high, with 4 gateways on the north face, 2 on the east, 1 on the south, and 2 on the west. The officers here are <i>Tsoún-tá-yéng</i> , a military officer and 4 governors, <i>Lán-tá-yéng</i> , <i>Tsán-tá-yéng</i> , <i>Lhyó-tá-lò-yé</i> and <i>Lán-tá-lò-yé</i> . The <i>Tsoún-tú</i> of <i>Yunan</i> has jurisdiction in all civil, criminal, and revenue affairs, in all places subject to both <i>Kue-chow</i> and <i>Yunan</i> cities; but he has no power in military affairs, which are superintended by the military officers <i>Ti-tú</i> and <i>Ti-taik</i> . The officers of the <i>Tsoún-tú</i> only disburse the pay of the military. The mission stopped at this city one day.
10th.	Slept at the city of <i>Loún-lí-hien</i> ,...	6	The walls are about 600 eubits round and 10 high, with 1 gateway on each of the 4 sides. <i>Pá-má-tsoún</i> is the governor. The mission stopped here a day as the porters with the baggage had not come up.
12th.	Slept at the city of <i>Kue-tein-hien</i> , ..	7	The walls are about 3,500 eubits round and 8 high, with one gateway on each of the 4 sides. <i>Tsauk-tá-lò-yé</i> is the governor.
13th.	Slept at the village of <i>Lhyó-yan-tsán</i> ,	6	
14th.	Slept at the city of <i>Yeng-pyeng-hien</i> ,	8	The walls are about 6,300 eubits round and 10 high, with one gateway on each of the 4 sides. <i>Yan-tá-lò-yé</i> is the governor.
15th.	Slept at the city of <i>Khan-pyeng-chow</i> , (<i>Koang-ping</i> ?)	7	The walls are upwards of 4,900 eubits round and 5 high, with 1 gateway on each of the 4 sides. <i>Shyeng-tá-lò-yé</i> is the governor.
16th.	Slept at the city of <i>Tsi-pyeng-hien</i> , ..	7	The walls are about 5,600 eubits round and 12 high, with 1 gateway on each of the four sides. <i>Tsán-tá-lò-yé</i> is the governor.
17th.	Slept at the river's side in the city of <i>Tsein-yuón-fú</i> , (<i>Tchin-yuen</i> ,).....	7	The walls are about 7,000 eubits round and 12 high, with 1 gateway on each of the 4 sides. <i>Tsán-tá-lò-yé</i> is the governor. The mission stopped here 3 days preparing boats and embarking in them.

Date.	Names of places.	Taings.	Remarks.
20th Nov. 1833.	Dropped down the stream in boats from <i>Tsein-yuón-fú</i> and stopped at the city of <i>Tshi-tshein-hien</i> ,	6	The walls are 4,900 cubits round and 14 high, with 1 gateway on each of the 4 sides. <i>Shyen-tá-lò-yé</i> is the governor.
21st.	Slept at the chokey of <i>Tá-yt-tán</i> , ..	9	
22nd.	Slept at the village of <i>Pyan-shue</i> , ..	10	
23rd.	Stopped at the city of <i>Yi-pyen-hien</i> and received provisions,.....	7	The walls are 5,600 cubits round and 7 high, with 1 gateway on each of the 4 sides. <i>Lhyó-tá-lò-yé</i> is the governor.
..	Slept at the city of <i>Yuón-tsó-fu</i> ,	3	The walls are 7,000 cubits round and 9 high, with a gateway on each of the 4 sides. There are a great many small villages dependent on this city. It has 3 governors, <i>Tsoón-tá-lò-yé</i> , <i>Phu-tá-lò-yé</i> and <i>Lí-tá-lò-yé</i> .
24th.	Left <i>Yuón-tsó-fú</i> at 3 o'clock in the afternoon, and dropped down as far only as the chokey village of <i>Kyin-leng-dan</i> ,	3	
25th.	Slept at the city of <i>Khyay-ya-hien</i> , ..	10	The walls are 4,900 cubits round and 6 high, with 2 gateways on the south side and one only on each of the other sides. <i>Tsoón-tá-lò-yé</i> is the governor.
26th.	Slept off the landing place at the village of <i>Tshi-tshi</i> ,	9	
27th.	Slept at the village of <i>Shyeng-yt-wun</i> ,	16	
28th. ..	Slept at the city of <i>Tseng-kyt-hien</i> , ..	13	The walls are 4,200 cubits round and 9 high, with 1 gateway on each of the 4 sides. <i>Taik-tá-lò-yé</i> is the governor.
29th.	Slept at the city of <i>Lú-kyi-hien</i> ,	8	The walls are 4,200 cubits round and 8 high, with 1 gateway on each of the 4 sides. <i>Lyéng-tá-lò-yé</i> is the governor.
30th.	Slept at the city of <i>Shyeng-tsó-fú</i> , (<i>Tching-tcheou</i> ?)	6	The walls are 8,400 cubits round and 10 high, with 4 gateways on the south side and 1 only on each of the other 3 sides. <i>Wun-tá-lò-yé</i> is the governor.
1st Dec.	Slept at the village of <i>Kaing-shyo</i> , ..	17	
2nd.	Slept at the village of <i>Tsoón-seh</i> , ..	15	
3rd.	Reached the city of <i>Tshan-tek-fú</i> , (<i>Tchang-té</i>),	6	The mission disembarked from the boats and remained here during the 4th Dec. making arrangements for prosecuting their journey by land.
5th.	Proceeded by land and slept at the village of <i>Tá-loun-tsan</i> ,	6	
6th.	Slept at the village of <i>Tsi-Khú-yt</i> , ..	6	
7th.	Slept at the city of <i>Lí-chow</i> ,	6	The walls are 8,400 cubits round and 9 high, with two gateways on the western, and only one on each of the other three sides. <i>Tshein-tá-lò-yé</i> and <i>Tsán-tá-lò-yé</i> are the governors. The mission stopped here three days, as the porters with the baggage had not come up.
10th.	Slept at the village of <i>Shue-leng-yeng</i> , ..	6	The mission was detained at this village a day, a relief of porters not being immediately procurable.

Date.	Names of places.	Taings.	Remarks.
12th Dec. .. 1833.	Slept at the city of <i>Koun-gun-hien</i> , ..	8	The walls are 5,250 cubits round and 7 high, with 1 gateway at each of the 4 sides. <i>Tsú-tá-lò-yé</i> is the governor. The mission was detained here a day, in consequence of the porters with the baggage not having come up.
14th.	Slept at the village of <i>Tshuon-léng-yé</i> ,	5	
15th.	Slept at the city of <i>Kyeng-tsó-fú</i> , (<i>Kin-tcheou</i> ,)	6	The walls are 21,000 cubits round and 10 high, with 2 gateways on each the eastern and western sides, and one only on each of the other two sides. <i>Tsán-tá-lò-yé</i> , <i>Tsheng-tá-lò-yé</i> and <i>Lhyó-tá-lò-yé</i> are the governors. The walls of this city are very handsomely and properly built, and the ditch surrounding them is full of water, on which we saw a great many boats plying. The Mission was detained here a day, in consequence of the porters with the baggage not having come up.
17th.	Slept at the village of <i>Kyeng-yeng-yé</i> ,	9	The Mission was detained in this village 2 days in consequence of a great fall of snow which had covered the roads and made them impassable.
20th.	Slept at the city of <i>Kyeng-mein-chow</i> , (<i>Kinmen</i> ,).....	9	The walls are 4,900 cubits round and 9 high, with 2 gateways on the southern, and 1 only on each of the other three sides. <i>Lú-tá-lò-yé</i> is the governor. The Mission was detained here a day, in consequence of the porters not having come up with the baggage.
22nd.	Slept at the village of <i>Shí-Khyauk</i> ,...	6	
23rd.	Slept at the village of <i>Leng-yan-yé</i> , .	6	
24th.	Slept at the city of <i>Yí-tshein-hein</i> , ..	9	The walls are 4,900 cubits round and 8 high, with one gateway on each of the 4 sides. <i>Tshauk-tá-lò-yé</i> is the governor.
25th.	Slept at the city of <i>Thuon-tshéng</i> , (<i>Syang-yang</i> ,)	9	The walls are 10,500 cubits round and 12 high, with one gateway on each of the 4 sides. <i>Weng-tá-yeng</i> and <i>Gsueg-yeng</i> are the governors. In consequence of the whole of the country between the cities of <i>Tshan-tek-fú</i> and <i>Thuon-tshéng</i> having been destroyed by an inundation in the year 1829, great difficulty is now experienced there in procuring post horses and porters. The Mission was repeatedly obliged to wait, and was unable to travel the distance between the two cities in less than 22 days, although the same journey formerly occupied only 12 days. The officers, appointed by the <i>Tsoun-tú</i> of <i>Yunan</i> to escort the mission, here stated, that they had received letters, ordering them to make all haste, as the feast of <i>Lanthorns</i> in the month of February was near at hand, and they requested that, in order to facilitate the journey, the Burmese envoys should each proceed in a covered chair, having a <i>Ló</i> (mule), harnessed to it before and another behind. The mission stopped at this city 6 days, and hired 50 sumpter-horses and mules at 50 ticals each, to convey the presents and baggage, leaving the lighter articles only to be carried by porters.
1st Jan. .. 1834.	Left the city of <i>Thuon-tshéng</i> in covered chairs with large horses, and stopped at the village of <i>Lhyó-yeng-yí</i> ,	6	
2nd.	Stopped at the city of <i>Yí</i> or <i>Rí-hien</i> ,	6	The walls of this city are 4,200 cubits round and 10 high, with 1 gateway on each of the 4 sides. <i>Wán-tá-lò-yé</i> is the governor.
3rd.	Slept at the village of <i>Wá-teng</i> ,	6	

Date.	Names of places.	Taings.	Remarks.
4th Jan. .. 1834.	Slept at <i>Nan-yan-fú</i> (<i>Nanyang</i>),...	6	The walls are 7,000 cubits round and 12 high, with 1 gateway on each of the 4 sides. <i>Yéng-tá-lò-yé</i> and <i>Shynuk-tá-yéng</i> are the governors.
5th.	Stopped at the village of <i>Tseng-teng</i> , in consequence of the porters with the baggage not having come up,	3	
6th.	Slept at the village of <i>Tsú-hó</i> ,	6	
7th.	Stopped at the city of <i>Yi-chow</i> , being unable to proceed in consequence of a fall of snow, (<i>Yu?</i>)	4	The walls are 4,900 cubits round and 14 high, with 1 gateway on each of the 4 sides. <i>Tsoán-tá-lò-yé</i> is the governor.
8th.	Slept at the village of <i>Kyó-sheng</i> , ..	9	
9th.	Stopped at the city of <i>Yuí-hien</i> , the porters with the baggage not having come up,.....	3	The walls are 4,200 cubits round and 9 high, with one gateway on each side. <i>Ló-tá-lò-yé</i> is the governor.
10th.	Slept at the city of <i>Shan-hein</i> ,	6	The walls are 10,500 cubits round and 11 high, with 2 gateways on the eastern, and one only on the 3 other sides. <i>Tsán-tá-lò-yé</i> is the governor.
11th.	Slept at the city of <i>Tshan-kó-hien</i> , ..	11	The walls are 3,500 cubits round and 9 high, with 1 gateway on each side. <i>Wún-tá-lò-yé</i> is the governor.
12th.	Slept at <i>Sheng-tseng-khyeng</i> ,	6	The walls are 9,300 cubits round and 8 high, with 1 gateway on each of the 4 sides. <i>Tsán-tá-lò-yé</i> is the governor.
13th.	Slept at the city <i>Tseng-chow</i> , (<i>Tching?</i>)	10	The walls are 7,000 cubits round and 7 high, with a gateway on each of the 4 sides. <i>Ló-tá-lò-yé</i> is the governor.
14th.	On leaving <i>Tseng-chow</i> we found the <i>Whún-hó</i> (<i>Hó-ang-hó</i>) river was frozen, and being unable to proceed by the same route as that travelled in the year 1823 by the present governor of <i>Ba-mó</i> , we deviated to the north-west and stopped at the city of <i>Yóún-yán-hien</i> ,	7	The walls of this city are 3,500 cubits round and 8 high, with one gateway on each of the 4 sides. <i>Tseng-tá-lò-yé</i> is the governor.
15th.	Stopped at the city of <i>Hú-ló-kuon</i> to change post-horses and porters, ..	4	The walls are 9,800 cubits round and 8 high, with 1 gateway on each of the 4 sides. <i>Wún-lá-lò-yé</i> is the governor.
Ditto,.....	Slept at the city of <i>Koun-hien</i> ,	4	The walls are 8,400 cubits round and 8 high, with 1 gateway on each of the 4 sides. <i>Koun-tá-lò-yé</i> is the governor.
16th.	Slept at the city of <i>Yan-tsé-hien</i> ,....	6	The walls are 4,200 cubits round and 9 high, with 1 gateway on each of the 4 sides. <i>Lí-tá-yeng</i> is the governor.

Date.	Names of places.	Taings.	Remarks.
17th Jan. .. 1834.	Slept at <i>Moin-hien</i> ,	6	The walls are 7,000 cubits round and 12 high, with 1 gateway on each of the 4 sides. <i>Hú-tá-lò-yé</i> is the governor.
18th.	Stopt at the city of <i>Huaik-kyeng-fú</i> to change horses and porters, (<i>Hoai-king?</i>)	6	The walls are 7000 cubits round and 12 high, with 1 gateway on each of the 4 sides. <i>Wún-tá-lò-yé</i> is the governor.
Ditto,	Slept at the city of <i>Tsán-fú</i> ,	4	The walls are 5,600 cubits round and 10 high, with 2 gateways on the eastern and 1 on each of the other 3 sides. <i>Shyán-tá-lò-yé</i> is the governor.
19th.	Stopt at the city of <i>Tsheng-huá-yí</i> to change horses and porters,	3	The walls are 2,100 cubits round and 8 cubits high, with an arched gateway of brick having a double-roofed shed over it on each of the 4 sides. <i>Hó-ní-hien</i> is the governor.
Ditto,	Passed the city of <i>Tít-su-hien</i> ,	8	The walls are 21,000 cubits round and 10 high, with an arched gateway of brick covered by a double-roofed shed on each of the 4 sides. The walls have also parapets of brick.
Ditto,	Slept at the city of <i>Hó-'yá-hien</i> ,	2	The walls are 17,500 cubits round and 13 high, with 1 gateway on each of the 4 sides. <i>Shyá-tá-yé</i> is the governor.
20th.	Stopt at the city of <i>Shyeng-nán-hien</i> , to change horses and porters,	2	The walls are 6,300 cubits round and 12 high, with 1 gateway on each of the 4 sides. <i>Tsú-tú-la</i> is the governor.
Ditto,	Slept at the city of <i>We-kue-fú</i> , (<i>Oue-kiun?</i>) where we joined again the road which the governor of <i>Ba-mó</i> travelled in 1823,	5	The walls are 7,000 cubits round and 13 high, with a gateway on each of the 4 sides. <i>Ly n-tá-lò-yé</i> and <i>Tshein-tá-lò-yé</i> are the governors.
21st.	Stopt at the city of <i>Khyí-hieng</i> , 2 taings distant from the above, ....	..	The walls are of mud with brick parapets. They are 7,000 cubits round and 2 high, with an arched gateway of brick, covered by a double-roofed shed on each of the 4 sides.
Ditto,	Passed through the city of <i>Tsan-tek-fú</i> , (<i>Tchang-te</i>), .....	..	The walls are 6,300 cubits round and 12 high, with 1 gateway on each of the 4 sides. <i>Hú-tá-lò-yé</i> and <i>Tsán-tá-lò-yé</i> are the governors.

[There is some mistake here. The Mission of 1823-24 reached *Tsan-te-fu* on the second day after leaving *We-kue-fú*, and passed the village of *Yi-koun* before coming to *Tsan-tek-fú*.]

Date.	Names of places.	Taings.	Remarks.
21st Jan. .. 1834.	Passed the figure of a <i>Nat</i> 70 cubits high within a 4 roofed building, and having a figure of <i>DIPENGARA BUDDH</i> on its head, $\frac{1}{2}$ a taing distant from the above, ....	..
Ditto,	Slept at the village of <i>Yi-koun</i> , distant from <i>We-kue-fú</i> ,	12	
22nd.	Passed through the city of <i>Tsan-chow</i>, ..	..	The walls are 6,300 cubits round and 10 high, with 1 gateway on each of the 4 sides. <i>Lyó-tá-lò-yé</i> is the governor.
Ditto,	Slept at the village of <i>Oun-lò-kyeng</i> , distant from <i>Yi-koun</i> ,	11	
23rd.	Slept at the city of <i>Han-tan-hien</i> ,	10	The walls are 4,900 cubits round and 12 high, with 1 gateway on each of the 4 sides, and <i>Youn-tá-lò-yé</i> is the governor.
24th.	Stopt at the city of <i>Youn-leng-hien</i> , to change horses and porters,	5	The walls are 5,600 cubits round and 12 high, with 1 gateway on each of the 4 sides, and <i>Hó-tá-lò-yé</i> is the governor.
Ditto,	Passed through the city of <i>Shya-hók-hien</i> ,	3	The walls are 4,900 cubits round and 9 high, with 1 gateway on each, of the 4 sides, and <i>Yuéng-tá-lò-yé</i> is the governor.
Ditto,	Slept at the city of <i>Yvon-tek-fú</i> , (<i>Chun-ti</i> ?)	5	The walls are 7,000 cubits round and 12 high, with 1 gateway on each of the 4 sides. <i>T'hán-tá-lò-yé</i> is the governor.
25th.	Passed through the city of <i>Nue-shyú-hien</i> ,	6	The walls are 5,000 cubits round and 12 high, with 1 gateway on each of the 4 sides, and <i>Lyó-tá-lò-yé</i> is the governor.
Ditto,	Slept at the city of <i>Pó-shya-hien</i> , ..	6	The walls are 3,500 cubits round and 7 high, with 1 gateway on each of the 4 sides, and <i>Nyó-tá-lò-yé</i> is the governor.
26th.	Stopt at the city of <i>Tsauk-chow</i> , to change horses and porters, (<i>Tcha</i> ?)	6	The walls are 14,000 cubits round and 14 high, with 1 gateway on each of the 4 sides, and <i>Teng-tá-lò-yé</i> is the governor.
Ditto,	Slept at the city of <i>Luon-tshoun-hien</i> , ..	6	The walls are 10,500 cubits round and 12 high, with 1 gateway on each of the 4 sides, and <i>Hú-tá-lò-yé</i> is the governor.
27th.	Slept at the city of <i>Tseng-tein-fu</i> , (<i>Tching-ting</i> ,)	6	The walls are 10,500 cubits round and 13 high, with 1 gateway on each of the 4 sides, and <i>Li-tá-lò-yé</i> is the governor.

Date.	Names of places.	Taings.	Remarks.
28th Jan. .. 1834.	Stopt at the city of <i>Teng-chow</i> , to change horses and porters, (<i>Ting</i> .)	3	The walls are 8,400 cubits round and 13 high, with 1 gateway on each of the 4 sides, and <i>Hú-tá-lò-yé</i> is the governor.
Ditto,	Passed the city of <i>Wún-tu-hien</i> ,	6	The walls are 14,000 cubits round and 10 high, with 1 gateway on each of the 4 sides, and <i>Yó-tá-lò-yé</i> is the governor. (The route of the mission of 1787 makes this place much more distant from <i>Tseng-tein-fú</i> .—B.)
Ditto,	Slept at the village of <i>Myeng-yí-teng</i> ,	3	
29th.	Slept at the village of <i>Puon-tsheit-khyó</i> ,	12	
30th.	Slept at the city of <i>Pauk-teng-fú</i> where a <i>Tsoún-tú</i> resides (<i>Pao-tíng</i>)	6	The walls are 7,000 cubits round and 12 high, with 1 gateway on each of the 4 sides. <i>Tshi-hauk-yé</i> is the <i>Tsoún-tú</i> , and <i>Tschein-tá-lò-yé</i> and <i>Oun-tá-lò-yé</i> are the governors.
31st.	Stopt at the city of <i>Ngan-shyú-hien</i> to change horses and porters (<i>Ngan</i> ?)	5	The walls are 5,600 cubits round and 7 high, with 1 gateway on each of the 4 sides, and <i>Tschein-tá-lò-yé</i> is the governor.
Ditto,	Slept at the village of <i>Pe-khó</i> ,	6	
1st Feb.	Passed through the city of <i>Teng-tsi-hien</i> ,	2	The walls are 8,400 cubits round and 7 high, with 1 gateway on each of the 4 sides, and <i>Lyó-tá-lò-yé</i> is the governor.
Ditto,	Slept at the city of <i>Tsue-chow</i> , (<i>Tso-tcheon</i> ?).....	7	The walls are 10,500 cubits round and 13 high, with 2 gateways on the eastern, and 1 on each of the other 3 sides, and <i>Tshauk-tá-lò-yé</i> is the governor.
2nd.	Slept at the city of <i>Leng-yan-hien</i> , ..	7	The walls are 7,000 cubits round and 10 high, with 1 gateway on each of the 4 sides, and <i>Tschein-tá-lò-yé</i> is the governor.
3rd.	Reached the city of <i>Pé-kyín</i> , the residence of the emperor of China, (<i>Pekin</i> .).....	10	

“From the city of *Mó:myín* to *Pekin*, there is a fortified *chokey* or post, with an officer at every *taing* or half *taing* of the road as considered necessary ; and from a distance of 10 days before you reach *Pekin* to that city, there is at intervals of one quarter of a *taing*, and between every two *chokies*, a small building with a centinel on duty. At each *chokey* the

guard of four or five men came out to receive us, when we arrived there, and fired five guns. At every large town where we were to stop for the night, a party of 5 or 600 armed men came outside of the town to meet us, and fired three volleys with 50 or 60 muskets, and in these towns three guns were fired on our arrival at night, and departure in the morning. At each stage we were furnished with horses, boats, porters, &c. at the expence of the town, and officers of the government conducted us from one stage to another, as far as their jurisdiction extended.

"Including the (inner) wall of the palace enclosure, there are three lines of brick wall on the eastern, western and northern sides of the city of *Pekin*, and four on the southern. The line of wall outermost* is 28,000 cubits square and 20 high, with four gateways on the eastern and western, six on the southern, (apparently including the gateways in the southern wall of the Tartar city) and two on the northern side. In the middle line of wall there is one gateway on the eastern and western, and four on the southern side (apparently one within the other). In the inner wall of the palace enclosure there is one gateway on each of the four sides. The middle wall is 10 cubits high, and the wall of the palace enclosure 13 cubits. There are battlements on the outermost, and on the inner wall of the palace enclosure, but none on the middle line of wall, which is covered with yellow tiles. The gateways in the outermost, and in the inner wall of the palace enclosure are of brick arched, with sheds of three roofs over them; and those of the middle wall have sheds of plain square roofs only over them. There is a tower at the four angles of the outer wall. There is a ditch full of water surrounding the outer wall; another between the outer and middle walls; another between the middle and palace enclosure walls; and a fourth inside of the palace enclosure wall.

"The palace of the emperor consists of a brick terrace with posts, over which is placed a double roof, the upper part of which is square and covered with yellow tiles.

"The age of the emperor is 52 years, of which he has reigned 17 years. He has seven queens, but his principal queen is dead. He has one son eight years old, and another four years old. He has two daughters also by one queen. One daughter fifteen and the other ten years of age. He has two younger brothers by a different mother.

"The emperor entrusts the superintendence and direction of public affairs to the following officers. All affairs relating to the interior (palace) are superintended by three men, *Shyan-tā-yeng*, *Tshan-tā-yeng*, and *Shyi-tā-yeng*, who reside at the *Nue-we-pū* brick building. The business outside of the palace is thus carried on. War and military affairs are under the superintendence of the *Pyin-pū-tā-yeng*. The *Li-pū-tā-yeng* takes

* Both the Tartar and Chinese city appear to be here included.

† This appears to be the external wall of the palace enclosure.

charge of ambassadors and receives the reports of all *Tsoǎn-tū*s and military and civil officers, and after examination, submits the same to the emperor and issues the necessary replies. The *Koun-pū-tā-yeng* superintends persons employed on public works or service.

“The *Shyeng-pū-tā-yeng* inquires into and decides on criminal affairs. The *Kyō-mein-ti-tū* has no business; but the gates of which he had charge have been placed under the *Li-pū-tā-yeng*. The *Hu-pū-tā-yeng* superintends the public lands and revenues and the census of the population. The *Li-pū-tā-yeng* superintends the ceremony of doing homage to the emperor. There is no *Yoǎn* or *Lhuot-lô* (court of justice or council chamber of ministers), but each chief examines and issues his orders, and then reports to the *Tā-yeng* of the interior, who submits the same to the emperor. The *T,hi-pū-tā-yeng*, who superintend affairs outside, are called within the palace, whenever the emperor has occasion for them. The following is a list of the governors and military officers at a distance from the capital. There are ten civil officers. The *Tsoǎn-tū*, the *P,hū-taik*, the *Lyǎn-taung*, the *Lyin-taung*, the *An-tsha-tshin*, the *Pū-teng-tshin*, the *T,hauk-taik*, the *Phū-khueng*, the *Tsō-khueng*, and the *Shyeng-khueng*. There are ten military officers also. The *Ti-tú*, *Tsi-taik*, *Shyin-taik*, *Tshan-kyan*, *Yō-kyi*, *Tū-tsin*, *Shyō-pe*, *Tsheng-tsoǎn*, *Pa-tsoǎn*, and *Waik-we*. Under one *Tsoǎn-tū* there are two *P,hū-taik*, civil officers, and two *Ti-tú*, military officers, and subordinate officers without number. The *Tsoǎn-tū* and the civil officers and governors take cognizance of crimes, thefts, fires, lawsuits and revenue matters. The *Ti-tú* and the military officers superintend the military and their affairs. There are seven kinds of distinction on the top of the head-dress (buttons) copper, white-coloured, glass, opaque blue-coloured, transparent blue-coloured, opaque red, and transparent red-coloured. The civil officers *Tsoǎn-tū* and *P,hū-taik*, and the military officer *Ti-tú* have transparent red buttons, and the subordinate officers of different colours according to their different ranks. The *Tsoǎn-tū* and all the civil officers wear a long robe with the figure of a bird worked in gold thread on the breast and back. The *Ti-tú* and some of the military officers wear a long robe with the figure of a lion worked in gold thread on the breast and back, and some with the figure of a Tiger or of a *To* (fabulous animal) on the breast and back. The musqueteers wear a blue jacket reaching to the waist, with a border of red two fingers in breadth, and some Chinese letters in white on the breast and back. The musqueteers and lancemen also wear the figure of a *Bhi-lu's* head (monster's) or of a tiger's head on their head-dress. The feathers of peacocks are not conferred upon officers according to their situations. They are given to military officers only, to men near the emperor who may have distinguished themselves in any action and pleased the emperor. All the civil and military officers of towns and villages come once in three years to *Pekin*. No presents are allowed to be taken from any of the towns and villages, but the emperor gives a monthly salary in silver to every officer according to his situation.

"We did not see any images or pagodas connected with Bunn, his precepts and disciples, sculptured or built, and worshipped by the inhabitants of *China*. We only saw in every town and village, buildings dedicated to *Nats*, and large images of *Nats*, before which buffalos, bullocks, goats and hogs were killed and sacrificed. The Chinese priests wear trowsers and jackets of black, blue or yellow colours, and shave the hair of their heads, and wear caps. They eat at night, but have no wife or children. They do not drink spirituous liquors and do not study books. They guard the buildings dedicated to *Nats*, and the figures of *Nats*, day and night, and after sweeping the floor or ground clean, they burn lights at night before the figures of the *Nats*, and remain in attendance; and when the inhabitants of the country kill buffaloes, cows, goats and hogs, and offer them in sacrifice, the chief of the priests superintends and directs the ceremony.

"Children learn to read by paying money to a teacher. From *Luay-laing* chokey to *Pekin*, all the towns and villages on our road presented us with money and clothes agreeably to former custom. On our arrival at *Pekin* we delivered the royal letter and presents and had audiences of the emperor, and he gave us presents. These particulars, with the days on which they occurred and the quantity of presents we received, having been already reported, (in separate letters to the king and ministers, of which I still hope to procure copies) they are omitted here, and only a description of the different towns we saw in our journey, and of the city of *Pekin*, and an account of the military and civil officers and of their dress are inserted.

"We left *Ava* on the 27th June, 1833, reached *Pekin*, the residence of the emperor of *China* on the 3rd February, 1834. We remained at *Pekin* 32 days and left it on the 6th of March, with the letter from the emperor, his presents of cloth for the king and queen of *Ava*, and the letter addressed by the ministers of the emperor, to the *Lhuot-tô* at *Ava*. We returned by the same route as that by which we went to *Pekin*, and arrived at *Yunan* in a certain number of days, and remained there for some days, whilst the *Tsoñ-tū* prepared his letter for the *Lhuot-tô* at *Ava*. We then came to *Mō-myín*, and having written a petition for the king and a letter for the ministers of *Ava*, we inserted these documents into bamboos covered with red cloth, and sealing them carefully, delivered them to the governor of *Mō-myín* for the purpose of being forwarded to the governor of *Ba-mô*, who transmitted them to *Ava*. We requested that governor also to send a party to meet us at the chokey of *Luay-laing* and escort us in safety agreeably to former custom. From *Mō-myín* to *Luay-laing* we were escorted by a party of musqueteers with a suitable officer, and the *Tsô-buāhs* and chiefs of the eight Shan cities conveyed to *Ba-mô* the emperor of *China*'s letter and presents, and all our baggage."

V.—On a new genus of the *Plantigrades*. By B. H. HODGSON, Esq.

In your 52nd No., for April 1836, I described, summarily but carefully, fourteen new animals of this kingdom, including, with those priorly, described by myself in various numbers of your Journal, and in the Society's Transactions, all the mammals then known to me as inhabitants of *Nepal**, of which descriptions had not been given by others. To General HARDWICKE, science is indebted for an account of the Ghoral antelope, and of the yellow-necked marten: to Messrs. VIGORS and HORSFIELD, for an account of the Nipalese Cat. But I am not aware that any more mammals of *Nepal* had been given to the world, when I commenced the task of recording them; and I believe I have added essentially to the correctness of the descriptions of those three. The *Mulsampra* or yellow-necked marten (of BODDAERT, by the way, originally) had always been stated to be a *mustela* merely. By the examination of its skull I ascertained that it belonged to the subgenus *Martes*. In like manner, the *Nemorhædine* Ghoral had been alleged to have suborbital sinuses—a mistake which I corrected. This gradual emendation of the record of species is the necessary fruit of continuous attention; a fruit that ripens slowly with the recurring sunshine of opportunity; for, with so many things to note in every animal, it is odds but the specimen or the observer will be wanting somewhere, if there be no room or inclination for reiteration. I speak apologetically for myself, and, on the present occasion, purpose to correct some errors and deficiencies in the descriptions of No. 52 of your Journal.

Two animals are there described by the names of *Gulo Nipalensis*, and *Gulo Urva*. The latter proves not to be a *Gulo*, but an osculant new form between *Herpestes* and *Gulo*, which, I shall now endeavour to do justice to, previously amending the statement of the colors of the former as follows.

Gulo Nipalensis, nobis. Glutton, above, saturate glossy brown; below, with a dorsal line extending from the middle of the head nearly to the hips; a transverse band drawn obliquely across the brows to the middle of the cheeks; and the terminal third of the tail, brilliant orange yellow. Superior and inferior colors strongly contrasted, occupying the lateral as well as inferior aspect of the head, but the inferior only of the face, neck and body. Edge merely of the upper lip, paled: inner margin of the ears the same, and both concolorous

* See the recent Systematic Catalogue transmitted to the Curator of the Museum. It contains 98 species and varieties, of which 45 are, I believe, new.

with the lower surface : a dark small patch behind the gape, on either cheek : fore limbs, paled, internally to the wrists, and frequently spreading over the digits : hind, only to the os calcis or less. Four teats placed in a parallelogram, in the postea! region of the belly ; two of them, inguinal, and two ventral. In young animals, and in the winter dress of mature ones, the dark superior surface is earthy grey brown, and the pale inferior, as well as the marks above, canescent ; the dark moustache is also wanting.

Tribe PLANTIGRADES. Genus *Urva*, nobis.

Character. Teeth as in the Genus *Herpestes*. Structure and aspect precisely mediate between *Herpestes* and *Gulo*, subvermiform and digito-plantigrade. Snout elongated, sharpened and mobile. Hands and feet largish ; with the digits connected by large crescented membranes. Sole and palm nude. Hind feet clad half-way from the os calcis. Nails subequal before and behind, *Gulo-herpestine*. On either side the anus a round, hollow, smooth-lined gland secreting an aqueous fœtid humour which the animal squirts out postea!ly with force. No subsidiary glands, nor any unctuous fragrant secretion. Teats six, remote and ventral. Stomach purely membranous, without neck or fundus. A short blunt cœcum of equal diameter with the great gut. Orbits incomplete*.

Habits. Cancrivorou! and ranivorou! ; dwelling in burrows in the valleys of the lower and central hilly regions of *Nepal*.

Type. *Gulo Urva*, of the Journal No. 52 for April 1836. *Urva cancrivora hodie*, nobis. Affinities various, closest with *Herpestes* and *Gulo*, connecting *Mydans*, *Mephitis* and *Ursitaxus*, on one hand, and *Herpestes* and *Viverra* on the other, and forming a singular link between the odoriferous and fœtid genera of the *Digitigrade* and *Plantigrade* Tribes ; its obvious station being at the end of the one, or at the beginning of the other tribe.

Color. That of the jackal or fulvous iron grey, darker and embrowned on the inferior surface of the neck and on the chest. Limbs black brown. A white stripe on either side the neck from ear to shoulder. Edge of the upper lip and the whole lower jaw canescent. Terminal half of the tail rufous yellow. Fur of two sorts, very ample and laxly

* Some of these marks of our genus, or subgenus, are, I am aware, only significant by their combination with others. And, as to their number, it appears to me that we shall only reach the more intimate affinities of the mammals by carrying into this department of Zoology a portion of the precision and minuteness which have been applied to the Ornithological department.

set on; the exterior, quadrannulated from the base with hoary or fulvous and with black; the interior, dusky at the base, fulvous upwards.

Structure and Size.

Feet. Inch.

Tip of snout to root of tail (dorsal),	1	6
Length of head (snout to jut of occiput straight),	0	4
Tail only,	0	11
Tail and terminal hair,	1	11
Snout to fore angle of the eye,	0	1½
Thence to base of ear (lobe),	0	1½
Girth of body, behind shoulder,	0	8
Mean height,	0	8
Elbow to tip longest finger,	0	5½
True knee to tip longest toe,	0	7½
Top wrist to base finger (superior),	0	1½
Longest finger,	0	1½
Its nail (straight),	0	0½
Jut of os calcis to base long toe (superior),	0	2½
Longest toe,	0	1½
Its nail (straight),	0	0½
Length of external ear (vertical),	0	1½
Its free exertion from the head, or depth of the helix, ..	0	0, 7
Weight of the animal,	4	lbs.

It is impossible to describe the general and particular external conformation of this animal more precisely than by saying that they are *Gulo-herpestine*, reference being had to the more slender-bodied species of the former genus, such as *Orientalis* and *Nipalensis*. In *Herpestes*, the structure is more vermiform, with greater length of tail and of neck, (palpably noticeable in the skeletons;) and the hands and feet are shorter in proportion to the leg and arm, the metacarpi and metatarsi being more compactly knit. In *Gulo* as before limited, the bulk of the body and length of the neck, agree with those of our animal; but the tail is shorter; the anterior limbs heavier and their talons more decidedly fossorial; the agreement in these latter respects being closer with *Herpestes*, and indeed, almost identical in reference to the *proportional* strength and size of the anterior and posterior extremities, with their digits and talons. The talons, however, are, in our animal, more fossorial, that is, blunter and stronger, than in *Herpestes*. In the general contour of the cranium, and in the number, position and character of the teeth, *Urva* agrees with *Herpestes*, with the two following marked differences, and approximations of our animal to *Gulo*, viz.: the orbits are incomplete, and the ample swell of the parietes reduces the longitudinal and transverse cristæ, but speci-

ally the latter, to less than half their size in the skull of *Herpestes**. The thorax is much more capacious in *Urva* than in *Herpestes*; the spinous processes of the cervical vertebræ are smaller and more equal; and there are only 21 caudal vertebræ instead of 28, as in *Herpestes*. In both *Herpestes* and *Gulo* there are but four mammaræ: in our animal there are six. The snout of our animal is much more elongated and mobile than in *Gulo*: more so palpably than in *Herpestes*. Lastly, the anal apparatus of *Urva*, differs from that of both genera, approximating it very closely to the mephitic weasels, to HORSFIELD's *Mydaus*, and to our *Ursitaxus*.

Too little is known of the anal and quasi-anal organs of many odorous and fœtid genera to enable me to speak with much confidence on this subject; but I take the present occasion to retract the assertion made in your April No. for last year relative to *Herpestes*. Both the Nipalese species of that genus (*Herpestes*), have a congeries of small glands surrounding the caudal margin of the anus like a ring, and secreting a thick musky peculiar substance, which is slowly protruded in strings like vermicelli, through numberless minute scattered pores. And the lowland species (or *Nyula*, nobis) has also on either side the rectum, two larger and hollow glands, of similar character with the others, apparently, but distinguished by a rather thinner secretion by the hollowness of these glands, and by each being furnished with a larger and palpable pore. The peculiarity of our *Urva* is that it has only the lateral glands; that their secretion is aqueous, horribly fœtid, and projectile to a great distance by the living animal by means of the muscular rings which surround the neck of the duct; not to mention that the central cavity is much larger, and has a more distinct neck or duct, which points obliquely backwards or outwards, causing the discharge to be in that direction, I append to this paper a note by Dr. CAMPBELL, taken at my request, on the anal apparatus of our *Urva*, upon which type of our proposed new genus, I shall add no more at present save that its manners, so far as known to me, agree much more nearly with those of *Gulo* than with those of *Herpestes*.

Genus *Mustela*; subgenus *Putorius*, CUVIER. Species new. *Subhemachalanus*, nobis. Structure, and aspect of *Cathia vel uiriventer*, nobis. Vide Journal Asiatic Society of Bengal, December 1835.

* The compressed parietes and large cristæ of *Herpestes* are interesting points of agreement with *Viverra*; as the tumid parietes and small cristæ of *Gulo* and of *Urva*, are with *Mustela*. The former or odoriferous races bear in respect to the form and size of the encephalon the same analogy with the third section of the caninæ, as the latter or fœtid races do with the second section.

Eleven and half to twelve inches long from snout to base of tail. Tail five and half inches, or six and half with the terminal hair. Uniform bright brown, darker along the dorsal line. Nose, upper tip and forehead, with two inches of the end of the tail, black brown: mere edge of upper lip and whole lower jaw, hoary. A short longitudinal white stripe, occasionally, on the front of the neck and some vague spots of the same, laterally, the signs, I suspect, of immaturity. Feet frequently darker than the body, or dusky brown. Whiskers dark. Fur close, glossy, and soft; of two sorts, or fine hair and soft wool: the latter, and the hair basally, of dusky hue; but the hair, externally, bright brown. Head, ears and limbs, more closely clad than the body; tail, more laxly, and tapering to a point. It may be worth while to add that I have recently procured some fine specimens, from the *Himalayan* districts, of the *Ermine*, in the winter dress of the species.

Putorius Erminea must, therefore, be added to the catalogue of Nipalese mammalia.

In *Nepal* the *Putorii* (of which I have now ascertained the existence of three species) are exclusively confined to the northern region. Are there any species of this subgenus in the plains of India?

P. S. With reference to our type of the genus *Ursitaxus*, the following accidental omission in the description, is material. "The penis is large, bony and ringed with two or three corkscrew processes, not unlike those of the same member in *Rhinoceros Unicornis*. The testes are large, nude, and applied to the buttocks, without any pendency of the scrotum."

It appears somewhat doubtful whether the molar teeth of *Ratellus mellivorus* be $\frac{1}{4}$ or $\frac{1}{2}$. But, even if they prove to be the former, there will still remain such striking differences of conformation and habits between that animal and our *Ursitax* as may well entitle the latter to the distinct station I have assigned to it, let the *value* of the distinction be generic or only sub-generic.

Urva Cancrivora, HODGSON, (male.) March 3rd, 1837.

The testicles, included in a neat, and very hairy scrotum, are not remarkably pendent, but are well braided up to the pubis. The penis pointing downwards (to the ground) hangs directly from the pubis as in the tiger, it is terminated by a slender depressed bone $\frac{1}{4}$ ths of an inch long, and of $\frac{3}{16}$ ths an inch in diameter; the urethra opening on its lower side one line from the point. The prepuce is attached to the os penis close up to the point, rendering it impossible to extend the

organ from its sheath more than $\frac{1}{3}$ ths of an inch. In copulation the point alone of the penis can be introduced, unless in this animal the organ is not bared, but used sheathed. The prepuce, however, is hairy to its attachment; which renders this unlikely.

The anal orifice is bare and very capacious. On each side of the orifice (central and lateral) rather without, than within, the sphincter, there is a round opening, large enough to admit the point of a common dissecting blowpipe, through which, on pressure of the sides of the anus, a whey-colored, fœtid fluid, the consistence of thin gruel passes in a jet. The direction of these openings is posterior (towards the tail) the fluid not passing into the rectum, but being thrown behind the animal. The blowpipe, ere it passed into the cavity communicating with these orifices, had to be directed anteriorly and laterally*. On removing the integuments from the perineum, two globular white-colored bodies, each the size of a cherry, were found in contact with the rectum, one on each side, and in the centre. The membranous attachments of these bodies to the gut being removed, there remained a connecting neck about $\frac{1}{3}$ ths of an inch long, (the duct from their centres) which opened as described, and through which the fluid was discharged. A medial section of these globular bodies separated them into two cups, the hollows of which when united were large enough to contain the largest marrowfat pea. The cavities of their bodies were lined with a very delicate white, smooth, and shining membrane, external to which, and surrounding it entirely, was a layer of white glandular substance,—the secreting organ. The whole was enveloped in a thin membranous covering. The two lateral openings described were the only ones apparent, on the anal orifice. Immediately under the integuments, and close to the sphincter ani at its perineal margin, lay the vesiculæ seminales, white, of an oval form, and $\frac{1}{2}$ an inch in length. I call these bodies vesiculæ seminales as they were connected closely with the urethra at their opposite sides, from that in contact with the rectum. If they are not vesiculæ seminales, what are they? they are not prostates; but they may however correspond to the glands of COWPER in the human subject†.

A. CAMPBELL, M. D.

* When sitting, with the animals vent towards me about a foot off, the bodies which secrete this fluid were pressed upon, when a portion of it was squirted in my face.

† I am aware that it is said, the whole of the *Carnivora*, *Ruminantia*, *Cetacea*, *Marsupialia*, and *Plantigrada*, with the exception of two of the latter, are without these vesiculæ.

VI.—*Interpretation of the most ancient of the inscriptions on the pillar called the lát of FERÖZ SHÁH, near Delhi, and of the Allahabad, Radhia and Mattiah pillar, or lát, inscriptions which agree therewith.*
By JAMES PRINSEP, Sec. As. Soc., &c.

I now proceed to lay before the Society the results of my application of the alphabet, developed by the simple records of Bhilsa, to the celebrated inscription on FERÖZ's column, of which facsimiles have been in the Society's possession since its very foundation, without any successful attempt having been made to decipher them. This is the less to be wondered at when we find that 500 years before, on the re-erection of the pillar, perhaps for the second or third time, by the emperor FERÖZ, the unknown characters were just as much a mystery to the learned as they have proved at a later period—"Round it" says the author of the *Haftaklim*, "have been engraved literal characters which the most intelligent of all religions have been unable to explain. Report says, this pillar is a monument of renown to the rájas or Hindu princes, and that FERÖZ SHÁH set it up within his hunting place: but on this head there are various traditions which it would be tedious to relate."

Neither MUHAMMED AMÍN the author of the *Haftaklim*, nor FERISHTEH, in his account of FERÖZ's works alludes to the comparatively modern inscription on the same pillar recording the victories of VISALA DEVA king of *Súcambhari* (or *Sámbar*) in the 12th century, of which Sir WILLIAM JONES first, and Mr. COLEBROOKE afterwards, published translations in the first and seventh volumes of the *Researches*. This was in quite a modern type of Nágari; differing about as much from the character employed on the *Allahabad* pillar to record the victories of CHANDRA and SAMUDRA-GUPTA, as that type is now perceived to vary from the more ancient form originally engraven on both of these pillars; so that (placing CHANDRA-GUPTA, in the third or fourth century, midway between VISALA, in the Samvat year 1220, and the oldest inscription) we might have roughly deduced an antiquity of fourteen or fifteen centuries anterior to VISALA's reign for the original *lát* alphabet, from the gradual change of form in the alphabetical symbols, had we no better foundation for fixing the period of these monuments.

But in my preceding notice, I trust that this point has been set at rest, and that it has been satisfactorily proved that the several pillars of *Delhi*, *Allahabad*, *Mattiah* and *Radhia* were erected under the orders of

king DEVĀNĀMPIYA PIYADASI of *Ceylon*, about three hundred years before the Christian era.

I have there also explained the nature of the document, and have now only to disclose its contents in detail, as far as my hasty scrutiny, and my very imperfect acquaintance with the languages of ancient India will permit.

The difficulties with which I have had to contend are of a very different nature from those presented by more modern inscriptions, where the sense has to be extracted from a mass of hyperbolical eulogy and extravagant exaggeration embodied still in very legible and classical Sanskrit. Here the case is opposite:—the sentiments and the phraseology are perfectly simple and straightforward—but the orthography is sadly vitiated—and the language differs essentially from every existing written idiom: it is as it were intermediate between the Sanskrit and the Pāli; and a degree of license is therefore requisite in selecting the Sanskrit equivalent of each word, upon which to base the interpretation—a license dangerous in the use unless restrained within wholesome rules; for a skilful pandit will easily find a word to answer any purpose if allowed to insert a letter or alter a vowel ad libitum. There are some substitutions authorized by analogy to the Pāli which require no explanation—such as the preposition ७ (or *paṭi* for the Sanskrit प्रति; *kaṭe* for कते; *dhamma* for धम्म; the use of १ *kh*, and sometimes ७ *chh*, for च *ksh*, &c.; while others again, as ७ १ १ *hidatè* for हृदि or हिदायते, *hrīdhi* or *hridayate*; + ७ १ १ *kayānāni* for कल्याणानि *kalyānāni*, &c. have for their adoption the only excuse, that nothing better offers: but it is unnecessary to dwell upon these peculiarities here, as attention has been directed to all that occur in the notes appended to the translation.

On searching the society's portfolio I found the five original manuscript plates of Captain HOARE, whence the engravings published in the *Researches* seem to have been copied. Their collation has been of essential service in detecting a few errors of the vowel marks that have crept into the engraving. I found also two much larger drawings of the first and last inscription of the series, apparently of the actual dimensions.—These I suppose to have been the originals presented to Sir WILLIAM JONES by Colonel POLIER, and therefore of themselves venerable for their antiquity! But they are by no means so faithful as Captain HOARE's copy, and the inscription round the column has the singular blunder of the two lowermost lines being copied in an inverted order, that is, written from right to left in the *boustrophedon* fashion. Nevertheless in one or two doubtful points they

𑂔𑂕𑂗𑂘𑂙𑂚𑂛𑂜𑂝𑂞𑂟𑂠𑂡𑂢𑂣𑂤𑂥𑂦𑂧𑂨𑂩𑂪𑂫𑂬𑂭𑂮𑂯𑂰𑂱𑂲𑂳𑂴𑂵𑂶𑂷𑂸𑂺𑂹𑂻𑂼𑂽𑂾𑂿𑃀𑃁𑃂𑃃𑃄𑃅𑃆𑃇𑃈𑃉𑃊𑃋𑃌𑃍𑃎𑃏𑃐𑃑𑃒𑃓𑃔𑃕𑃖𑃗𑃘𑃙𑃚𑃛𑃜𑃝𑃞𑃟𑃠𑃡𑃢𑃣𑃤𑃥𑃦𑃧𑃨𑃩𑃪𑃫𑃬𑃭𑃮𑃯𑃰𑃱𑃲𑃳𑃴𑃵𑃶𑃷𑃸𑃹𑃺𑃻𑃼𑃽𑃾𑃿𑄀𑄁𑄂𑄃𑄄𑄅𑄆𑄇𑄈𑄉𑄊𑄋𑄌𑄍𑄎𑄏𑄐𑄑𑄒𑄓𑄔𑄕𑄖𑄗𑄘𑄙𑄚𑄛𑄜𑄝𑄞𑄟𑄠𑄡𑄢𑄣𑄤𑄥𑄦𑄧𑄨𑄩𑄪𑄫𑄬𑄭𑄮𑄯𑄰𑄱𑄲𑄳𑄴𑄵𑄶𑄷𑄸𑄹𑄺𑄻𑄼𑄽𑄾𑄿𑅀𑅁𑅂𑅃𑅄𑅅𑅆𑅇𑅈𑅉𑅊𑅋𑅌𑅍𑅎𑅏𑅐𑅑𑅒𑅓𑅔𑅕𑅖𑅗𑅘𑅙𑅚𑅛𑅜𑅝𑅞𑅟𑅠𑅡𑅢𑅣𑅤𑅥𑅦𑅧𑅨𑅩𑅪𑅫𑅬𑅭𑅮𑅯𑅰𑅱𑅲𑅳𑅴𑅵𑅶𑅷𑅸𑅹𑅺𑅻𑅼𑅽𑅾𑅿𑆀𑆁𑆂𑆃𑆄𑆅𑆆𑆇𑆈𑆉𑆊𑆋𑆌𑆍𑆎𑆏𑆐𑆑𑆒𑆓𑆔𑆕𑆖𑆗𑆘𑆙𑆚𑆛𑆜𑆝𑆞𑆟𑆠𑆡𑆢𑆣𑆤𑆥𑆦𑆧𑆨𑆩𑆪𑆫𑆬𑆭𑆮𑆯𑆰𑆱𑆲𑆳𑆴𑆵𑆶𑆷𑆸𑆹𑆺𑆻𑆼𑆽𑆾𑆿𑇀𑇁𑇂𑇃𑇄𑇅𑇆𑇇𑇈𑇉𑇊𑇋𑇌𑇍𑇎𑇏𑇐𑇑𑇒𑇓𑇔𑇕𑇖𑇗𑇘𑇙𑇚𑇛𑇜𑇝𑇞𑇟𑇠𑇡𑇢𑇣𑇤𑇥𑇦𑇧𑇨𑇩𑇪𑇫𑇬𑇭𑇮𑇯𑇰𑇱𑇲𑇳𑇴𑇵𑇶𑇷𑇸𑇹𑇺𑇻𑇼𑇽𑇾𑇿𑈀𑈁𑈂𑈃𑈄𑈅𑈆𑈇𑈈𑈉𑈊𑈋𑈌𑈍𑈎𑈏𑈐𑈑𑈒𑈓𑈔𑈕𑈖𑈗𑈘𑈙𑈚𑈛𑈜𑈝𑈞𑈟𑈠𑈡𑈢𑈣𑈤𑈥𑈦𑈧𑈨𑈩𑈪𑈫𑈬𑈭𑈮𑈯𑈰𑈱𑈲𑈳𑈴𑈶𑈵𑈷𑈸𑈹𑈺𑈻𑈼𑈽𑈾𑈿𑉀𑉁𑉂𑉃𑉄𑉅𑉆𑉇𑉈𑉉𑉊𑉋𑉌𑉍𑉎𑉏𑉐𑉑𑉒𑉓𑉔𑉕𑉖𑉗𑉘𑉙𑉚𑉛𑉜𑉝𑉞𑉟𑉠𑉡𑉢𑉣𑉤𑉥𑉦𑉧𑉨𑉩𑉪𑉫𑉬𑉭𑉮𑉯𑉰𑉱𑉲𑉳𑉴𑉵𑉶𑉷𑉸𑉹𑉺𑉻𑉼𑉽𑉾𑉿𑊀𑊁𑊂𑊃𑊄𑊅𑊆𑊇𑊈𑊉𑊊𑊋𑊌𑊍𑊎𑊏𑊐𑊑𑊒𑊓𑊔𑊕𑊖𑊗𑊘𑊙𑊚𑊛𑊜𑊝𑊞𑊟𑊠𑊡𑊢𑊣𑊤𑊥𑊦𑊧𑊨𑊩𑊪𑊫𑊬𑊭𑊮𑊯𑊰𑊱𑊲𑊳𑊴𑊵𑊶𑊷𑊸𑊹𑊺𑊻𑊼𑊽𑊾𑊿𑋀𑋁𑋂𑋃𑋄𑋅𑋆𑋇𑋈𑋉𑋊𑋋𑋌𑋍𑋎𑋏𑋐𑋑𑋒𑋓𑋔𑋕𑋖𑋗𑋘𑋙𑋚𑋛𑋜𑋝𑋞𑋟𑋠𑋡𑋢𑋣𑋤𑋥𑋦𑋧𑋨𑋩𑋪𑋫𑋬𑋭𑋮𑋯𑋰𑋱𑋲𑋳𑋴𑋵𑋶𑋷𑋸𑋹𑋺𑋻𑋼𑋽𑋾𑋿𑌀𑌁𑌂𑌃𑌄𑌅𑌆𑌇𑌈𑌉𑌊𑌋𑌌𑌍𑌎𑌏𑌐𑌑𑌒𑌓𑌔𑌕𑌖𑌗𑌘𑌙𑌚𑌛𑌜𑌝𑌞𑌟𑌠𑌡𑌢𑌣𑌤𑌥𑌦𑌧𑌨𑌩𑌪𑌫𑌬𑌭𑌮𑌯𑌰𑌱𑌲𑌳𑌴𑌵𑌶𑌷𑌸𑌹𑌺𑌻𑌼𑌽𑌾𑌿𑍀𑍁𑍂𑍃𑍄𑍅𑍆𑍇𑍈𑍉𑍊𑍋𑍌𑍍𑍎𑍏𑍐𑍑𑍒𑍓𑍔𑍕𑍖𑍗𑍘𑍙𑍚𑍛𑍜𑍝𑍞𑍟𑍠𑍡𑍢𑍣𑍤𑍥𑍦𑍧𑍨𑍩𑍪𑍫𑍬𑍭𑍮𑍯𑍰𑍱𑍲𑍳𑍴𑍵𑍶𑍷𑍸𑍹𑍺𑍻𑍼𑍽𑍾𑍿𑎀𑎁𑎂𑎃𑎄𑎅𑎆𑎇𑎈𑎉𑎊𑎋𑎌𑎍𑎎𑎏𑎐𑎑𑎒𑎓𑎔𑎕𑎖𑎗𑎘𑎙𑎚𑎛𑎜𑎝𑎞𑎟𑎠𑎡𑎢𑎣𑎤𑎥𑎦𑎧𑎨𑎩𑎪𑎫𑎬𑎭𑎮𑎯𑎰𑎱𑎲𑎳𑎴𑎵𑎶𑎷𑎸𑎹𑎺𑎻𑎼𑎽𑎾𑎿𑏀𑏁𑏂𑏃𑏄𑏅𑏆𑏇𑏈𑏉𑏊𑏋𑏌𑏍𑏎𑏏𑏐𑏑𑏒𑏓𑏔𑏕𑏖𑏗𑏘𑏙𑏚𑏛𑏜𑏝𑏞𑏟𑏠𑏡𑏢𑏣𑏤𑏥𑏦𑏧𑏨𑏩𑏪𑏫𑏬𑏭𑏮𑏯𑏰𑏱𑏲𑏳𑏴𑏵𑏶𑏷𑏸𑏹𑏺𑏻𑏼𑏽𑏾𑏿𑐀𑐁𑐂𑐃𑐄𑐅𑐆𑐇𑐈𑐉𑐊𑐋𑐌𑐍𑐎𑐏𑐐𑐑𑐒𑐓𑐔𑐕𑐖𑐗𑐘𑐙𑐚𑐛𑐜𑐝𑐞𑐟𑐠𑐡𑐢𑐣𑐤𑐥𑐦𑐧𑐨𑐩𑐪𑐫𑐬𑐭𑐮𑐯𑐰𑐱𑐲𑐳𑐴𑐵𑐶𑐷𑐸𑐹𑐺𑐻𑐼𑐽𑐾𑐿𑑀𑑁𑑂𑑃𑑄𑑅𑑆𑑇𑑈𑑉𑑊𑑋𑑌𑑍𑑎𑑏𑑐𑑑𑑒𑑓𑑔𑑕𑑖𑑗𑑘𑑙𑑚𑑛𑑜𑑝𑑞𑑟𑑠𑑡𑑢𑑣𑑤𑑥𑑦𑑧𑑨𑑩𑑪𑑫𑑬𑑭𑑮𑑯𑑰𑑱𑑲𑑳𑑴𑑵𑑶𑑷𑑸𑑹𑑺𑑻𑑼𑑽𑑾𑑿𑒀𑒁𑒂𑒃𑒄𑒅𑒆𑒇𑒈𑒉𑒊𑒋𑒌𑒍𑒎𑒏𑒐𑒑𑒒𑒓𑒔𑒕𑒖𑒗𑒘𑒙𑒚𑒛𑒜𑒝𑒞𑒟𑒠𑒡𑒢𑒣𑒤𑒥𑒦𑒧𑒨𑒩𑒪𑒫𑒬𑒭𑒮𑒯𑒰𑒱𑒲𑒳𑒴𑒵𑒶𑒷𑒸𑒻𑒻𑒼𑒽𑒾𑒿𑓀𑓁𑓃𑓂𑓄𑓅𑓆𑓇𑓈𑓉𑓊𑓋𑓌𑓍𑓎𑓏𑓐𑓑𑓒𑓓𑓔𑓕𑓖𑓗𑓘𑓙𑓚𑓛𑓜𑓝𑓞𑓟𑓠𑓡𑓢𑓣𑓤𑓥𑓦𑓧𑓨𑓩𑓪𑓫𑓬𑓭𑓮𑓯𑓰𑓱𑓲𑓳𑓴𑓵𑓶𑓷𑓸𑓹𑓺𑓻𑓼𑓽𑓾𑓿𑔀𑔁𑔂𑔃𑔄𑔅𑔆𑔇𑔈𑔉𑔊𑔋𑔌𑔍𑔎𑔏𑔐𑔑𑔒𑔓𑔔𑔕𑔖𑔗𑔘𑔙𑔚𑔛𑔜𑔝𑔞𑔟𑔠𑔡𑔢𑔣𑔤𑔥𑔦𑔧𑔨𑔩𑔪𑔫𑔬𑔭𑔮𑔯𑔰𑔱𑔲𑔳𑔴𑔵𑔶𑔷𑔸𑔹𑔺𑔻𑔼𑔽𑔾𑔿𑕀𑕁𑕂𑕃𑕄𑕅𑕆𑕇𑕈𑕉𑕊𑕋𑕌𑕍𑕎𑕏𑕐𑕑𑕒𑕓𑕔𑕕𑕖𑕗𑕘𑕙𑕚𑕛𑕜𑕝𑕞𑕟𑕠𑕡𑕢𑕣𑕤𑕥𑕦𑕧𑕨𑕩𑕪𑕫𑕬𑕭𑕮𑕯𑕰𑕱𑕲𑕳𑕴𑕵𑕶𑕷𑕸𑕹𑕺𑕻𑕼𑕽𑕾𑕿𑖀𑖁𑖂𑖃𑖄𑖅𑖆𑖇𑖈𑖉𑖊𑖋𑖌𑖍𑖎𑖏𑖐𑖑𑖒𑖓𑖔𑖕𑖖𑖗𑖘𑖙𑖚𑖛𑖜𑖝𑖞𑖟𑖠𑖡𑖢𑖣𑖤𑖥𑖦𑖧𑖨𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑗀𑖿𑗁𑗂𑗃𑗄𑗅𑗆𑗇𑗈𑗉𑗊𑗋𑗌𑗍𑗎𑗏𑗐𑗑𑗒𑗓𑗔𑗕𑗖𑗗𑗘𑗙𑗚𑗛𑗜𑗝𑗞𑗟𑗠𑗡𑗢𑗣𑗤𑗥𑗦𑗧𑗨𑗩𑗪𑗫𑗬𑗭𑗮𑗯𑗰𑗱𑗲𑗳𑗴𑗵𑗶𑗷𑗸𑗹𑗺𑗻𑗼𑗽𑗾𑗿𑘀𑘁𑘂𑘃𑘄𑘅𑘆𑘇𑘈𑘉𑘊𑘋𑘌𑘍𑘎𑘏𑘐𑘑𑘒𑘓𑘔𑘕𑘖𑘗𑘘𑘙𑘚𑘛𑘜𑘝𑘞𑘟𑘠𑘡𑘢𑘣𑘤𑘥𑘦𑘧𑘨𑘩𑘪𑘫𑘬𑘭𑘮𑘯𑘰𑘱𑘲𑘳𑘴𑘵𑘶𑘷𑘸𑘹𑘺𑘻𑘼𑘽𑘾𑘿𑙀𑙁𑙂𑙃𑙄𑙅𑙆𑙇𑙈𑙉𑙊𑙋𑙌𑙍𑙎𑙏𑙐𑙑𑙒𑙓𑙔𑙕𑙖𑙗𑙘𑙙𑙚𑙛𑙜𑙝𑙞𑙟𑙠𑙡𑙢𑙣𑙤𑙥𑙦𑙧𑙨𑙩𑙪𑙫𑙬𑙭𑙮𑙯𑙰𑙱𑙲𑙳𑙴𑙵𑙶𑙷𑙸𑙹𑙺𑙻𑙼𑙽𑙾𑙿𑚀𑚁𑚂𑚃𑚄𑚅𑚆𑚇𑚈𑚉𑚊𑚋𑚌𑚍𑚎𑚏𑚐𑚑𑚒𑚓𑚔𑚕𑚖𑚗𑚘𑚙𑚚𑚛𑚜𑚝𑚞𑚟𑚠𑚡𑚢𑚣𑚤𑚥𑚦𑚧𑚨𑚩𑚪𑚫𑚬𑚭𑚮𑚯𑚰𑚱𑚲𑚳𑚴𑚵𑚷𑚶𑚸𑚹𑚺𑚻𑚼𑚽𑚾𑚿𑛀𑛁𑛂𑛃𑛄𑛅𑛆𑛇𑛈𑛉𑛊𑛋𑛌𑛍𑛎𑛏𑛐𑛑𑛒𑛓𑛔𑛕𑛖𑛗𑛘𑛙𑛚𑛛𑛜𑛝𑛞𑛟𑛠𑛡𑛢𑛣𑛤𑛥𑛦𑛧𑛨𑛩𑛪𑛫𑛬𑛭𑛮𑛯𑛰𑛱𑛲𑛳𑛴𑛵𑛶𑛷𑛸𑛹𑛺𑛻𑛼𑛽𑛾𑛿𑜀𑜁𑜂𑜃𑜄𑜅𑜆𑜇𑜈𑜉𑜊𑜋𑜌𑜍𑜎𑜏𑜐𑜑𑜒𑜓𑜔𑜕𑜖𑜗𑜘𑜙𑜚𑜛𑜜𑜝𑜞𑜟𑜠𑜡𑜢𑜣𑜤𑜥𑜦𑜧𑜨𑜩𑜪𑜫𑜬𑜭𑜮𑜯𑜰𑜱𑜲𑜳𑜴𑜵𑜶𑜷𑜸𑜹𑜺𑜻𑜼𑜽𑜾𑜿𑝀𑝁𑝂𑝃𑝄𑝅𑝆𑝇𑝈𑝉𑝊𑝋𑝌𑝍𑝎𑝏𑝐𑝑𑝒𑝓𑝔𑝕𑝖𑝗𑝘𑝙𑝚𑝛𑝜𑝝𑝞𑝟𑝠𑝡𑝢𑝣𑝤𑝥𑝦𑝧𑝨𑝩𑝪𑝫𑝬𑝭𑝮𑝯𑝰𑝱𑝲𑝳𑝴𑝵𑝶𑝷𑝸𑝹𑝺𑝻𑝼𑝽𑝾𑝿𑞀𑞁𑞂𑞃𑞄𑞅𑞆𑞇𑞈𑞉𑞊𑞋𑞌𑞍𑞎𑞏𑞐𑞑𑞒𑞓𑞔𑞕𑞖𑞗𑞘𑞙𑞚𑞛𑞜𑞝𑞞𑞟𑞠𑞡𑞢𑞣𑞤𑞥𑞦𑞧𑞨𑞩𑞪𑞫𑞬𑞭𑞮𑞯𑞰𑞱𑞲𑞳𑞴𑞵𑞶𑞷𑞸𑞹𑞺𑞻𑞼𑞽𑞾𑞿𑟀𑟁𑟂𑟃𑟄𑟅𑟆𑟇𑟈𑟉𑟊𑟋𑟌𑟍𑟎𑟏𑟐𑟑𑟒𑟓𑟔𑟕𑟖𑟗𑟘𑟙𑟚𑟛𑟜𑟝𑟞𑟟𑟠𑟡𑟢𑟣𑟤𑟥𑟦𑟧𑟨𑟩𑟪𑟫𑟬𑟭𑟮𑟯𑟰𑟱𑟲𑟳𑟴𑟵𑟶𑟷𑟸𑟹𑟺𑟻𑟼𑟽𑟾𑟿𑠀𑠁𑠂𑠃𑠄𑠅𑠆𑠇𑠈𑠉𑠊𑠋𑠌𑠍𑠎𑠏𑠐𑠑𑠒𑠓𑠔𑠕𑠖𑠗𑠘𑠙𑠚𑠛𑠜𑠝𑠞𑠟𑠠𑠡𑠢𑠣𑠤𑠥𑠦𑠧𑠨𑠩𑠪𑠫𑠬𑠭𑠮𑠯𑠰𑠱𑠲𑠳𑠴𑠵𑠶𑠷𑠸𑠺𑠹𑠻𑠼𑠽𑠾𑠿𑡀𑡁𑡂𑡃𑡄𑡅𑡆𑡇𑡈𑡉𑡊𑡋𑡌𑡍𑡎𑡏𑡐𑡑𑡒𑡓𑡔𑡕𑡖𑡗𑡘𑡙𑡚𑡛𑡜𑡝𑡞𑡟𑡠𑡡𑡢𑡣𑡤𑡥𑡦𑡧𑡨𑡩𑡪𑡫𑡬𑡭𑡮𑡯𑡰𑡱𑡲𑡳𑡴𑡵𑡶𑡷𑡸𑡹𑡺𑡻𑡼𑡽𑡾𑡿𑢀𑢁𑢂𑢃𑢄𑢅𑢆𑢇𑢈𑢉𑢊𑢋𑢌𑢍𑢎𑢏𑢐𑢑𑢒𑢓𑢔𑢕𑢖𑢗𑢘𑢙𑢚𑢛𑢜𑢝𑢞𑢟𑢠𑢡𑢢𑢣𑢤𑢥𑢦𑢧𑢨𑢩𑢪𑢫𑢬𑢭𑢮𑢯𑢰𑢱𑢲𑢳𑢴𑢵𑢶𑢷𑢸𑢹𑢺𑢻𑢼𑢽𑢾𑢿𑣀𑣁𑣂𑣃𑣄𑣅𑣆𑣇𑣈𑣉𑣊𑣋𑣌𑣍𑣎𑣏𑣐𑣑𑣒𑣓𑣔𑣕𑣖𑣗𑣘𑣙𑣚𑣛𑣜𑣝𑣞𑣟𑣠𑣡𑣢𑣣𑣤𑣥𑣦𑣧𑣨𑣩𑣪𑣫𑣬𑣭𑣮𑣯𑣰𑣱𑣲𑣳𑣴𑣵𑣶𑣷𑣸𑣹𑣺𑣻𑣼𑣽𑣾𑣿𑤀𑤁𑤂𑤃𑤄𑤅𑤆𑤇𑤈𑤉𑤊𑤋𑤌𑤍𑤎𑤏𑤐𑤑𑤒𑤓𑤔𑤕𑤖𑤗𑤘𑤙𑤚𑤛𑤜𑤝𑤞𑤟𑤠𑤡𑤢𑤣𑤤𑤥𑤦𑤧𑤨𑤩𑤪𑤫𑤬𑤭𑤮𑤯𑤰𑤱𑤲𑤳𑤴𑤵𑤶𑤷𑤸𑤹𑤺𑤻𑤼𑤽𑤾𑤿𑥀𑥁𑥂𑥃𑥄𑥅𑥆𑥇𑥈𑥉𑥊𑥋𑥌𑥍𑥎𑥏𑥐𑥑𑥒𑥓𑥔𑥕𑥖𑥗𑥘𑥙𑥚𑥛𑥜𑥝𑥞𑥟𑥠𑥡𑥢𑥣𑥤𑥥𑥦𑥧𑥨𑥩𑥪𑥫𑥬𑥭𑥮𑥯𑥰𑥱𑥲𑥳𑥴𑥵𑥶𑥷𑥸𑥹𑥺𑥻𑥼𑥽𑥾𑥿𑦀𑦁𑦂𑦃𑦄𑦅𑦆𑦇𑦈𑦉𑦊𑦋𑦌𑦍𑦎𑦏𑦐𑦑𑦒𑦓𑦔𑦕𑦖𑦗𑦘𑦙𑦚𑦛𑦜𑦝𑦞𑦟𑦠𑦡𑦢𑦣𑦤𑦥𑦦𑦧𑦨𑦩𑦪𑦫𑦬𑦭𑦮𑦯𑦰𑦱𑦲𑦳𑦴𑦵𑦶𑦷𑦸𑦹𑦺𑦻𑦼𑦽𑦾𑦿𑧀𑧁𑧂𑧃𑧄𑧅𑧆𑧇𑧈𑧉𑧊𑧋𑧌𑧍𑧎𑧏𑧐𑧑𑧒𑧓𑧔𑧕𑧖𑧗𑧘𑧙𑧚𑧛𑧜𑧝𑧞𑧟𑧠𑧡𑧢𑧣𑧤𑧥𑧦𑧧𑧨𑧩𑧪𑧫𑧬𑧭𑧮𑧯𑧰𑧱𑧲𑧳𑧴𑧵𑧶𑧷𑧸𑧹𑧺𑧻𑧼𑧽𑧾𑧿𑨀𑨁𑨂𑨃𑨄𑨅𑨆𑨇𑨈𑨉𑨊𑨋𑨌𑨍𑨎𑨏𑨐𑨑𑨒𑨓𑨔𑨕𑨖𑨗𑨘𑨙𑨚𑨛𑨜𑨝𑨞𑨟𑨠𑨡𑨢𑨣𑨤𑨥𑨦𑨧𑨨𑨩𑨪𑨫𑨬𑨭𑨮𑨯𑨰𑨱𑨲𑨳𑨴𑨵𑨶𑨷𑨸𑨹𑨺𑨻𑨼𑨽𑨾𑨿𑩀𑩁𑩂𑩃𑩄𑩅𑩆𑩇𑩈𑩉𑩊𑩋𑩌𑩍𑩎𑩏𑩐𑩑𑩒𑩓𑩔𑩕𑩖𑩗𑩘𑩙𑩚𑩛𑩜𑩝𑩞𑩟𑩠𑩡𑩢𑩣𑩤𑩥𑩦𑩧𑩨𑩩𑩪𑩫𑩬𑩭𑩮𑩯𑩰𑩱𑩲𑩳𑩴𑩵𑩶𑩷𑩸𑩹𑩺𑩻𑩼𑩽𑩾𑩿𑪀𑪁𑪂𑪃𑪄𑪅𑪆𑪇𑪈𑪉𑪊𑪋𑪌𑪍𑪎𑪏𑪐𑪑𑪒𑪓𑪔𑪕𑪖𑪗𑪘𑪙𑪚𑪛𑪜𑪝𑪞𑪟𑪠𑪡𑪢𑪣𑪤𑪥𑪦𑪧𑪨𑪩𑪪𑪫𑪬𑪭𑪮𑪯𑪰𑪱𑪲𑪳𑪴𑪵𑪶𑪷𑪸𑪹𑪺𑪻𑪼𑪽𑪾𑪿𑫀𑫁𑫂𑫃𑫄𑫅𑫆𑫇𑫈𑫉𑫊𑫋𑫌𑫍𑫎𑫏𑫐𑫑𑫒𑫓𑫔𑫕𑫖𑫗𑫘𑫙𑫚𑫛𑫜𑫝𑫞𑫟𑫠𑫡𑫢𑫣𑫤𑫥𑫦𑫧𑫨𑫩𑫪𑫫𑫬𑫭𑫮𑫯𑫰𑫱𑫲𑫳𑫴𑫵𑫶𑫷𑫸𑫹𑫺𑫻𑫼𑫽𑫾𑫿𑬀𑬁𑬂𑬃𑬄𑬅𑬆𑬇𑬈𑬉𑬊𑬋𑬌𑬍𑬎𑬏𑬐𑬑𑬒𑬓𑬔𑬕𑬖𑬗𑬘𑬙𑬚𑬛𑬜𑬝𑬞𑬟𑬠𑬡𑬢𑬣𑬤𑬥𑬦𑬧𑬨𑬩𑬪𑬫𑬬𑬭𑬮𑬯𑬰𑬱𑬲𑬳𑬴𑬵𑬶𑬷𑬸𑬹𑬺𑬻𑬼𑬽𑬾𑬿𑭀𑭁𑭂𑭃𑭄𑭅𑭆𑭇𑭈𑭉𑭊𑭋𑭌𑭍𑭎𑭏𑭐𑭑𑭒𑭓𑭔𑭕𑭖𑭗𑭘𑭙𑭚𑭛𑭜𑭝𑭞𑭟𑭠𑭡𑭢𑭣𑭤𑭥𑭦𑭧𑭨𑭩𑭪𑭫𑭬𑭭𑭮𑭯𑭰𑭱𑭲𑭳𑭴𑭵𑭶𑭷𑭸𑭹𑭺𑭻𑭼𑭽𑭾𑭿𑮀𑮁𑮂𑮃𑮄𑮅𑮆𑮇𑮈𑮉𑮊𑮋𑮌𑮍𑮎𑮏𑮐𑮑𑮒𑮓𑮔𑮕𑮖𑮗𑮘𑮙𑮚𑮛𑮜𑮝𑮞𑮟𑮠𑮡𑮢𑮣𑮤𑮥𑮦𑮧𑮨𑮩𑮪𑮫𑮬𑮭𑮮𑮯𑮰𑮱𑮲𑮳𑮴𑮵𑮶𑮷𑮸𑮹𑮺𑮻𑮼𑮽𑮾𑮿𑯀𑯁𑯂𑯃𑯄𑯅𑯆𑯇𑯈𑯉𑯊𑯋𑯌𑯍𑯎𑯏𑯐𑯑𑯒𑯓𑯔𑯕𑯖𑯗𑯘𑯙𑯚𑯛𑯜𑯝𑯞𑯟𑯠𑯡𑯢𑯣𑯤𑯥𑯦𑯧𑯨𑯩𑯪𑯫𑯬𑯭𑯮𑯯𑯰𑯱𑯲𑯳𑯴𑯵𑯶𑯷𑯸𑯹𑯺𑯻𑯼𑯽𑯾𑯿𑰀𑰁𑰂𑰃𑰄𑰅𑰆𑰇𑰈𑰉𑰊𑰋𑰌𑰍𑰎𑰏𑰐𑰑𑰒𑰓𑰔𑰕𑰖𑰗𑰘𑰙𑰚𑰛𑰜𑰝𑰞𑰟𑰠𑰡𑰢𑰣𑰤𑰥𑰦𑰧𑰨𑰩𑰪𑰫𑰬𑰭𑰮𑰯𑰰𑰱𑰲𑰳𑰴𑰵𑰶𑰷𑰸𑰹𑰺𑰻𑰼𑰽𑰾𑰿𑱀𑱁𑱂𑱃𑱄𑱅𑱆𑱇𑱈𑱉𑱊𑱋𑱌𑱍𑱎𑱏𑱐𑱑𑱒𑱓𑱔𑱕𑱖𑱗𑱘𑱙𑱚𑱛𑱜𑱝𑱞𑱟𑱠𑱡𑱢𑱣𑱤𑱥𑱦𑱧𑱨𑱩𑱪𑱫𑱬𑱭𑱮𑱯𑱰𑱱𑱲𑱳𑱴𑱵𑱶𑱷𑱸𑱹𑱺𑱻𑱼𑱽𑱾𑱿𑲀𑲁𑲂𑲃𑲄𑲅𑲆𑲇𑲈𑲉𑲊𑲋𑲌𑲍𑲎𑲏𑲐

another place I have rendered a final expression *agnim namisati*, 'shall give praise to *Agni*'—a deity we are hardly at liberty to pronounce connected with the Buddhist worship, though points of agreement and harmony may be adduced. But in any case *AGNI* if rendered generally as 'god' keeps him distinct from *BUDDHA* 'the teacher,' of whose deification no evidence is afforded by the inscription; for neither is there any allusion to images of him, nor to temples or shrines enclosing his relics. It is only by the general tenor of the dogmas inculcated, that we can pronounce it to relate to the Buddhist religion. The sacred name constantly employed—the true keystone of *SHÁKYA*'s reform—is *Dhamma* (or *dharma*), 'virtue;' upon the exceeding excellencies, and the incontestable supremacy, of which divine attribute the whole of his system seems to have originally rested, and by which it may have won its way to the hearts of a people whose inclinations were already imbued with admiration of this quality in their own ancient system, though it had since been mixed up with an unseemly mass of inconsistencies and gross idolatries: and the pious and reflecting must have been glad to reject them, when an opportunity was afforded of saving their consciences from the dreadful alternative of being thought to throw off all religion, if they discarded the one in which they were born and bred. Buddhism was at that time only sectarianism; a dissent from a vast proportion of the existing sophistry and metaphysics of the *Bráhmancial* schools, without an absolute relinquishment of belief in their gods, or of conformity in their usages, and with adherence still to the milder qualities of the religion, to all in short that it contained of *dharma*,—virtue, justice, law. The very term *Devánampiya*, 'beloved of the gods,' shews the retention of the Hindu pantheon generally; and this might be easily confirmed by reference to Mr. CSOMA'S note on the birth and life of *SHÁKYA*.

Those who have studied the mystics of Buddhism from the lucid dissertation of Mr. HODGSON in the January and February Nos. of last year's Journal, will know that *DHARMA* is the second member of the *Triámnáya*, or triad,—(*Buddha, Dharma, Sangha*,—) according to the theistical school; while what Mr. HODGSON calls the atheistical school exalts *Dharma* to the first place. With them "*Dharma* is *Diva natura*, matter as the sole entity, invested with intrinsic activity and intelligence, the efficient and material cause of all:—*Buddha* is derivative from *Dharma*, is the active and intelligent force of nature first put off from it and then operating upon it:—*Sangha* is the result of that operation; is embryotic creation, the type and sum of all

specific forms, which are spontaneously evolved from the union of *Buddha* with *Dharma**." Happily in our inscription there is no necessity to resort to these subtleties of the schools which have rendered a plain matter perplexed. The word is here evidently used in its simple sense of "the law, virtue, or religion"—and though its gifts and excellencies are vaunted, there is no worship offered to it, no godhead claimed for it.

The word *dhamma* is in the document before us generally coupled with another word, *vaḍhi*, in its several cases, *dhamma-vaḍhi*, *dhamma-vaḍhiyá*, &c. according to the Sanskrit grammatical rules of combination or *saṁása*.

The most obvious interpretation of the word *vaḍhi* is found in the Sanskrit *वृद्धि* *vriddhi*, increase, whence are derived the vernacular words *baṛhná*, to increase; *baṛhtá*, increasing; *baṛhaś*, increase, &c., differing imperceptibly in pronunciation from the *vaḍhi* and *vaḍhitá* of the inscription. The constant recurrence of the same expression would lead to the conclusion that the religion of BUDDHA was then generally known by this compound title, as 'the increase of virtue,' 'the expansion of the law,' in allusion to the rapid proselytism which it sought and obtained.

Against this interpretation if it be urged that the dental *dh* ढ is in other cases used for the Sanskrit *dh* ध; as in the word *dharma* itself; in *vaḍha*, murder; *bandha*, bound, &c. Such objection may be met by instancing other undoubted cases where the cerebral *ḍh* is used for the Sanskrit *ḍh* ढ as in *अर्द्धक* *aḍhakosayáni* (for *arddha*) 'half kos;' and in like manner the dental *ṛth* is generally expressed by the cerebral *ṭh*, as *aṭha*, *aṭháya* for *अर्थ*, *अर्थया*.

The only other word by which *vaḍhi* can be rendered is the Sanskrit *वृत्ति* *vritti*, 'occupation, turning.' Now we have examples of the dental *t* being represented by the cerebral *d* in the inscription, especially when double or combined with *p*, as *सप्त* *saḍḍa* for *sapta*, (or *satta*, Páli) seven; and in one compartment (the commencement of the under inscription round the shaft), the same letter, *ḍ* *ḍḍ* is used indifferently for *ḍ*, *ḍh*, in the very word, *dhamma vaḍḍiyá*, which we are discussing. It is hardly possible to imagine that two expressions so strikingly similar in orthography as *dhammavaḍhi* and *dhammavatti* or *vaḍḍi*, yet of such opposite meaning should be applied to the same thing. One must be wrong; and I should have had no question which to prefer, were it not for a curious expression I remembered to have met with in the Tibetan translation of the Buddhist volumes.

Of the twelve principal acts in SHÁKYA'S life described in the *Gya-cherrolpa* (*S. Lalitavistára*), the tenth is translated by Mr. CSOMA KOROSI, "He turns the wheel of the law, or publishes his doctrine;" now it was possible that the Sanskrit of this expression might be found चत्वे दृत्तिविवचयते or in the Páli, *dharmavutti vavetthayati*, *vutti* signifying explication or doctrine, as well as 'wheel.'

Finding a copy of the *Lalita Vistára* in Sanskrit amongst Mr. HODGSON'S valuable collection of Buddhist works transferred from the College of Fort William to the Asiatic Society's library, I requested my pandit KAMALA'KA'NTA to look into it for this expression 'wheel of the law' adopted by the Tibetan translators; and he was not long in extracting an abundance of examples of its use: thus in the 299th leaf, in the 25th *adhyáya*, TATHÁGATA (*Buddha*) is made to say:—

बाराणसीं गमिष्यामि गत्वा वै काशिकापुरीं ।

धर्मचक्रं प्रवर्त्तिष्ये लोकेषु प्रतिवर्त्तितं ॥

"I will go to Benares:—having arrived at the city of *Káshi*, I will turn the wheel of the law, which is revolving amongst mankind, (i. e. I will run my religious course.)"

The word *dharmachakra* is here distinct enough, and not to be confounded with our *dharmavaḍhi*. The following example from the 213th leaf, I therefore add less to strengthen the evidence than as a curious employment of many of the expressions met with in other parts of our inscription, particularly in the eastern tablet.

शिरसाह्निःप्रणिपत्य तयागतमध्येसक्तस्य धर्मचक्रं प्रवर्त्तनाय प्रवर्त्तयतु भगवान् धर्मचक्रं । प्रवर्त्तयतु सुगतः धर्मचक्रं । बद्धजनहिताय बद्धजनसुखाय लोकानुकम्पायै महते जनकार्यस्यार्थाय हिताय सुखाय देवानाञ्च मनुष्याणां यस्य भगवन् धर्मयज्ञः । प्रवर्ष महा धर्मवर्ष । उच्छ्रापय महा धर्मध्वजं । प्रपूरय महाधर्मशंखं । प्रताडय महाधर्मदुन्दुभिं ॥

"Having bowed the head in reverence:—Do thou, oh BHAGAVA'N, be pleased to set about turning the wheel of the law of him that hath firmly embraced TATHA'GATA. Turn thou the wheel of the law oh SUGATA! For the benefit of much people, for the delight of much people, for compassion to the world, for the urgent reason of the necessities of man,—for the benefit, for the delight alike of angels and men,—perform thou, oh BHAGAVA'N, the sacrifice of the law:—pour down the plentiful shower of the law:—lift up on high the great banner of the law:—blow forth the great conch of the law:—strike loud the great drum of the law!"

The multitude of metaphors employed in this example and throughout the volume, in connection with *dharma*, prepares us for the *dharmakámatá*, *dharmapekha*, *dharmavaḍhi* of our inscription. Still a more

direct illustration by the actual employment of the term *dharma vridhhi* was wanting; and, although on further search the precise expression was not found; the pandit met with many instances of the word *vriddhi* occurring in connection with *bodhi*, which as applied to the Buddhist faith was nearly synonymous with *dharma*: *Bodhi vridhhi*, the growth of knowledge, or metaphorically the growth of the *bodhi* or sacred fig tree—the tree of knowledge, being as applicable to Buddhism, as *dharma vridhhi*, the growth of grace. Thus in the 181st leaf:

भिक्षवस्त्रिंशन्मयेष्टौ बोधिवृद्धिदेवताः ॥ तस्य ॥ श्रोत्रिः दया श्रेयसीचिन् ।
ईडावला सत्यवादिनी ॥ समगुनीचयाः ताःबोधिसत्वं श्रुत्यातः गभीराकारे बोधि
सत्त्वश्रिया वर्द्धयन्तिस्म ॥

'The *bhikshus* (priests) at that time (said there were) eight goddesses of *bodhi vridhhi*: that is to say:—*Srī vridhhi*, *dayā*, *sreyasī*, *chit*, *īḍavalā*, *satyaavādinī*; *samagūnī*, *chayā**:—these (eight divine personifications) from doing service to the great saint, by the practice of asceticism, as well as by the grace of the great saint, (the said priests) have magnified.'

This passage is corrupt and consequently obscure, but it teaches plainly that *dharmavridhhi* of our inscription may always be understood, like *bodhivridhi*, in the general acceptance of 'the Buddhist religion.'

Proselytism, turning the wheel, or publishing the doctrines, whichever is preferred, was evidently a main object of the Buddhist system, and it is pointed at continually in the pillar inscription. Not content with injunctions to spread the tenets among the rich, the poor, the householder, and the ascetic;—bráhmans, the arch-opponents of the faith, are also named, under the disguise of the corrupt spelling *bābhana*; even the court and the zenánah (if the term is allowable for a period anterior to the seclusion of the fair sex)—are specifically recommended to the discreet and respectful endeavours of the missionary.

I have said that the founder of the faith is not named. Neither is the ordinary title of the priesthood, *bhikhu* or *bhichhu* to be found, though the word is so frequently met with among the Bhilsa *dánams*. The words *mahāmatā*, (written sometimes *mátā*) and *dhamma mahāmatā* seem used for priests 'the wise men, the very learned in religion.'—

* Grace, increase, mercy, happiness, genius, praise-giving, truth-speaking, equality.—*Dayā* is written *tayā*: *īḍavalā*, *ajāvalā*, and *samagūnī*, *samagīnī*: in fact the whole volume is so full of errors of transcription that it was with difficulty KAMALA'KĀ'NTA could manage to restore the correct reading.

The same epithet is found in conjunction with *bhikkhú* in the interesting passage quoted by Mr. TURNOUR in the preceding article on the *Pitakattayan*, (see page 506.)

But it is possible that this expression has been misunderstood by the pandit : *mahámdtá* མཐའ་མཐའ་ even if by shortening the *a* it be read *mahámatá*, the greatly wise, can only metaphorically be said to become *vyáptá* or 'pervading' all orders of society, in order to conversion : while Mr. HODGSON'S epitome, above alluded to, gives us another mode of interpretation perhaps more consonant with the spirit of the system. *Mahímátrá* (in Páli *mahámátá*) is another name for *Dharma*, as *Prajná Paramitá* the great mother of *Buddha*—the universal mother, omniscience, illusion, *máyá*, &c.—and as such may be more correctly supposed to pervade than *mahámátá* the priests, which moreover is always written in Páli, *mahámatí*.

It will be remarked that assemblies are mentioned (*nikáyaṇi*), and preachings (*dhammasávanáni*), and ordinances of all sorts, but there is no allusion to the *vihára* by name, nor to the *chaitya*, or temple : no hint of images of *BUDDHA*'S person, nor of relics preserved in costly monuments. The spreading fig tree and the great *dhátris*, perhaps in memory of those under which his doctrines were delivered, are the only objects to be held sacred, or to have rites performed at them ; and in those rites, the meat-offering—the sacrifice of blood, is interdicted as the highest sin.

The edict prohibiting the killing of particular animals is perhaps one of the most curious of the whole.—The particularity with which it commences on the birds is ill supported by what follows regarding animals, which are dismissed with a *savuchatupadè* 'all quadrupeds'—as if the sculptor or scribe had found the engraving of such a list too long a job to complete.—The two first birds, *suke*, *sárike*, the green parrot and *maina*, are the principal pet birds of the Hindus, still universally domesticated, and not rivalled by the nightingale of Persian introduction. Many of the names in the list are now unknown, and are perhaps irrecoverable, being the vernacular rather than the classical appellations. I have pointed out such endeavours as have been made by the pandits to identify them, in my notes. Others of the names in the enumeration of birds not to be eaten, will remind the reader of the injunctions of Moses to the Jews on the same subject. The list in the 11th chapter of *Leviticus* comprises 'the eagle, the ossifrage, the osprey, the vulture and kite : every raven after his kind, the owl, night hawk, cuckoo and hawk ; the little owl, cormorant and great owl : the swan, pelican, and gier-eagle ; the stork, heron, lapwing and bat,'—those marked in italics being found in our list. The verse imme-

diately following the catalogue of birds, "All *fowls* that creep upon *all four* shall be an abomination unto you," presents a curious coincidence with the expression of our tablet '*savechatapade ye paṭi bhogan no etè,*' which comes after *gámakapote*, the tame dove.

But the edict by no means seems to interdict the use of animal food—probably this would have been too great an innovation. It restricts the prohibition to particular days of fast and abstinence, on the chief of which, fowls that have been killed are not even to be offered for sale—and on these days, beasts of burthen are to be exempted from labour: 'the ox even shall not be tied up in his stall.'

The sheep, goat, and *pig* seem to have been the staple of animal food at the period—they are expressly mentioned as kept for fattening, and are only not to be slaughtered while with young or giving milk: but merit is ascribed to the abstaining from animal food altogether.

RATNA PAULA tells me no similar rules are to be found in the Páli works of *Ceylon*, nor are the particular days set apart for fasting or *upavásun* in the inscription, exactly in accordance with modern Buddhist practice which observes only the *atṭhami* and *panaradassami*, or 8th and 15th of each half lunation, (that is, nearly every 7th day.) All the days inserted are however of great weight in the Hindu calendar of festivals, and the sectarians may not yet have relinquished them. Thus the two lunar days mentioned in the south tablet, *tishya* (or *pushya*) and *punarvasu*, though now disregarded, are known from the *Lalitu Vistára* to have been strictly attended to by the early priests. In the 14th leaf we have the following example.

अथ खलु भिक्षवो बोधिसत्व सर्वं नगरजनं प्रसुप्तं विदित्वा र्द्धरात्रि
समपंचोपस्थितं ज्ञात्वा अथ नक्षत्राधिपति युक्तं ज्ञात्वा सांप्रतं निष्क्रम्य
कालमिति ज्ञात्वा खन्दकं मामञ्चयन्ति स्म ।

'The priests perceiving the people of the cities of Bodhisatwa to be sleeping, and knowing too that the middle of the night had arrived, and knowing that *the moon had entered into the mansion of Pushya*; knowing that this was the time of night to depart (for some religious observance), called their disciples.'

In one respect the mention of these days is of high interest, as proving that the luni-solar system of the bráhmans was the same as we see it now, three centuries before our era, and not the modern invention BENTLEY and some others have pretended. The astronomy of the *Puránas* was (as Mr. WILKINSON has shewn) as much a bone of contention between the two sects, as were their other branches of metaphysics.

None of the fierce conflicts between the followers of the two religions had yet probably taken place. Occupying the throne and the court it had

nothing yet to fear. Nevertheless (if I have read the passage aright) opposition was contemplated as conversion should proceed, and the weapons prescribed to meet it are "the foolishness of preaching," and a stedfast adherence to ordinances. Meantime the example of royal benevolence was exercised in a way to conciliate the *Ninápāsanda*s, the Gentiles of every persuasion, by the planting of trees along the roadsides, by the digging of wells, by the establishment of bazars and serais, at convenient distances. Where are they all? On what road are we now to search for these venerable relics, these banyan trees and mangoes, which, with the aid of Professor CANDOLLE's theory*, would enable us to confirm the assumed date of our monuments? The lát of FEROS is the only one which alludes to this circumstance, and we know not whence that was taken to be set up in its present situation by the emperor FEROS in the 14th century—whether it had stood there from the first? or whether it was re-erected when it received the inscription recording the victories of VISALA DEVA in the *Samvat* year 1220 or A. D. 1163?—This cannot be determined without a careful re-examination of the ruinous building surrounding the pillar, which I hope some of my antiquarian friends will undertake. The chambers described by Captain HOARE as a menagerie and aviary may have been so adapted from their original purpose as cells for the monastic priesthood—a point which the style of their architecture may settle. The neighbourhood should also be examined for traces of a *vihāra*, a holy tree, a road, and boules or large *pakka* wells:—the texture of the stone also should be noticed, that the quarry whence it was brought may be discovered, for now that we know so much of its history we feel a vivid curiosity to pry into the further secrets of this interesting *silastambha*, even to the difficulties and probably cost of its transport, which, judging from the inability of the present Government to afford the expense even of setting the *Allahabad* pillar upright on its pedestal, must have fallen heavily on the coffers of the *Ceylon* monarch!

But I must now close these desultory remarks, in the hope of hereafter rendering them more worthy of the object by future study and research; and proceed to lay before the Society, first a correct version of the inscription in its own character, and then in Roman letters which I have preferred to *Nāgarī*, because the *Pāli* language has been already made familiar to that type by MM. BOURNOUF and LASSEN, as well as by Mr. TURNOUR's great edition of the *Mahāvansa*, now just issued from the press.

* See translation of his Essay on the Longevity of Plants, J. A. S. vol. III. p. 196.

I.—Inscription on the North compartment.

- 1 རྩེད་ཀྱི་ལྷ་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 2 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 3 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 4 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 5 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 6 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 7 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 8 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 9 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 10 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 11 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 12 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 13 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 14 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 15 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 16 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 17 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 18 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 19 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 20 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 21 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
- 22 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་

[The *Allahabad* version is cut off after the 3 first letters of the 19th line. J. A. S. vol. III. p. 118. The *Mathia* and *Radhia* láts contain it entire, adding only *iti* at the conclusion, and after *Sache Sochaye* in the 12th line.]

III.—Inscription on the South compartment.

- 1 རྩེད་ཀྱི་ལྷ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་
 2 མཁའ་ལྷ་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
 3 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 4 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 5 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 6 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 7 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 8 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 9 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 10 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 11 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 12 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 13 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 14 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 15 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 16 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 17 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 18 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 19 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་
 20 ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་ ལྷ་མོ་

[The word *Ajakánáni* at the end of the 7th line seems accidentally to have been omitted in the Feroz lát. It is supplied from the *Radhia* and *Mathia* pillars. The *Allahabad* version is erased from the 3rd letter of the 6th line. The other láts have ལྷ after ལྷ, twice in the 10th line.]

IV.—*Inscription on the East compartment.*

- 1 𑀓𑀲𑀭𑀮𑀸𑀓 𑀮𑀸𑀢𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 2 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 3 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 4 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 5 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 6 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 7 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 8 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 9 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 10 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 11 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 12 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 13 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 14 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 15 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 16 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 17 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 18 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 19 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 20 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓
- 21 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓 𑀲𑀸𑀭𑀮𑀸𑀓

[The *Mathia* and *Radhia* inscriptions terminate with the tenth line. The remainder of this inscription and the following running round the Column are peculiar to the *Delhi* monument.]

Translation of the Inscription of the North compartment.

Thus spake king DEVĀNAMPIYA PIYADASI :—In the twenty-seventh year of my anointment, I have caused this religious edict to be published in writing. I acknowledge and confess the faults that have been cherished in my heart. From the love of virtue, by the side of which all other things are as sins—from the strict scrutiny of sin,—and from a fervent desire to be told of sin :—by the fear of sin and by very enormity of sin :—by these may my eyes be strengthened and confirmed (in rectitude).

Line,	Transcript of the Inscription on the North compartment.
1	<i>Devānampiya piyadasi Lāja evam āhā. Saḍḍavatsarivasa</i>
2	<i>abhisitenamē, iyam Dhammalipi likhāpitā 1.</i>
3	<i>Hidatapālītē dusampātipādāye 2. Anṇata agāyā dhammakāmatāyā</i>
4	<i>agāyā pallikhāyā, agāyā susūsāyā, agēna bhayend,</i>
5	<i>agēna usihend, esa chakhomama anusathiyā 3.</i>

1. The opening sentence has been fully explained and commented on in the preceding Journal, page 469.

2. The whole of the northern tablet, although composed of words individually easy of translation, presents more difficulties in a way of a satisfactory interpretation than any of the others. This first sentence particularly was unintelligible to RATNA PAULA, who for *Dusampāti* would have substituted *Dasabala*, 'the ten (elephant) powered' a name of *Buddha*. The pandit's reading seems more to the purpose, *हृदिपालितं* (or nearer still to the text) *हृदयतः पालितं दोषं प्रतिपाद्य*, 'I declare or confess the sins cherished in my heart;' *पाद्ये* being the *proper* or *regular* form as opposed to the *common* form of the verb according to the rules obtaining in the Pāli, as in the Sanskrit, language.

3. The sense of this passage, although at first sight obvious enough, recedes as the construction is grammatically examined. I originally supposed that *Annata* was meant for *Ananta*, the anuswara being placed by accident on the left, and had adopted the nearest literal approach to the text in Sanskrit for the translation :—अनन्ताघाया धर्मकामताया अघाय परीक्षया अघाय शुश्रूषया अधन भयेन अघेन उचितेन एतेन चक्षुर्मम अनुष्ठेयात्, viz. : 'through the examination, &c. of the sinfulness of the numberless sins connected with the worldly passions;' but in this it was necessary to omit two long vowels (in *parikhāyā* and *susūsāyā* to place them in the third case. By making them of the fifth case, (in Sanskrit the *nyabalope panchami*) and by reading *Anyata*, every letter can be exactly preserved with the sense given in the present translation; thus: अन्यतोघाया धर्मकामताया अघाय परीक्षाया अघाय शुश्रूषाया; the rest as before. In this the most doubtful words are *usritena* and *chaksho*; the latter RATNA PAULA would break into *cha-kho*, 'and certainly' (*kho* for *khalu*); the former may be replaced by उत्साहिना, 'by perseverance,' but this is hardly an improvement. It is also a question whether *Dhamma kāma* is to be applied in a good sense as 'intense desire of virtue,' or in a bad, as 'dominion of the sensual passions.'

The sight of religion and the love of religion of their own accord increase and will ever increase : and my people whether of the laity, (*grihist*) or of the priesthood (*ascetics*)—all mortal beings, are knit together thereby, and prescribe to themselves the same path : and above all having obtained the mastery over their passions, they become supremely wise. For this is indeed true wisdom : it is upheld and bound by (it consists in) religion—by religion which cherishes, religion which teaches pious acts, religion that bestows (the only true) pleasure.

Thus spake king DEVĀNAMPIYA PIYADASI :—In religion is the chief excellence :—but religion consists in good works :—in the

- 6 *Dhamma pekḥá, dhamma kámatá cha suve suve vadhitá vadhisati cha vi 4*
 7 *pulisápi cha me ukasá cha gevayá cha maritímcha anuvīdhiyanti 5,*
 8 *saṃpaṭipádāyanti cha : alanchapalan samāddipayitave hemeva aṇṭa*
 9 *maḥmátápi 6 esahi vidhi yá, iyaṃ dhammēna pátinā dhammēna vidhāne*
 10 *dhammēna sukhiyaṇā dhammena gōṭiti 7. Devānampiya piyadasi Lója*
 11 *hevam áhā. Dhamme sādhu, kiyamcha dhammēti : apāssinava 8 bahukiyāne 9 ;*

4. This sentence is equally simple in appearance, though ambiguous in meaning from the same cause ; धर्मपञ्चा धर्मकामता च स्वयं स्वयं वर्द्धिता वर्द्धियतेचवै ; *kámatá* is however here applied in the good sense with *dharma*.

5. Two readings here offer, both nearly similar in meaning—पुरुषा अपिचमे राक्षसाश्च गीर्वाणाश्च मध्यमाश्च—' my people, yea, the demons, the gods, and those of a middle state : '—or औकसाश्च गिरयश्च मर्त्ताश्च, (my people) ' both family folk, ascetics, and mortals (in general), ' अन्विद्वान्ने संप्रतिपद्यन्ति च, are united together (like the threads in a cloth) and follow together in one path, (or consent together :) for *pádāyanti* read *padāyanti*.

6. Either समाधिप्राप्तय, 'having obtained devout meditation,' or (which is nearer the text समादि प्राप्य, from सम, ' abstinence from passion,' the participle termination त्वा *twá* from the prefixing of *pra*, becomes *yáp*, or is changed to यः it seems preserved in the Pálí *payitave*, quasi *payitwá*. इमेवायन्ति महामता अपि, *maḥmátá*, supremely wise, may be made nearer to the text, where the third *á* is long, by reading महामात्रा अपि, *maḥmátrá*, being the holiest act of bráhmanical reverence, accompanied by the closing of every corporeal orifice.

7. This passage is somewhat obscure—but it is tolerably made out by attention to the cases of the pronouns and the four times repeated *Dharma* in the third case : thus एषाद्विविद्या इयं धर्मेणपान्तिना धर्मेण विधिना धर्मेण सुखात्मना धर्मेण प्रथिता from the root ग्रथ, to knit or string together. The text gives the literal translation according to this reading : but the aspirated *d* and the separation of *yá* would favor the reading एषद्विविधि यो अयं, &c. ' this is the true path, or rule,' &c. In either case there are errors in the genders of the pronouns.

non-omission of many acts : mercy and charity, purity and chastity ;— (these are) to me the anointment of consecration. Towards the poor and the afflicted, towards bipeds and quadrupeds, towards the fowls of the air and things that move in the waters, manifold have been the benevolent acts performed by me. Out of consideration for things inanimate even many other excellent things have been done by me. To this purpose is the present edict promulgated ; let all pay attention to it : (or take cognizance thereof,) and let it endure for ages to come : and he who acts in conformity thereto, the same shall attain eternal happiness, (or shall be united with SUGATO.)

- 12 *dayāddane, saca sochaye ; chakhoddāne pime 10 ; bahu vidha dine, Dupada*
 13 *chutupadesu, pakhi-vālichulesu, vividhame anugahe kaṭe 11 ; apāna*
 14 *dākhindye anānīpicha me bahūni kayānāni kutāni 12 : ēdāye me*
 15 *aṭhāya iyaṃ dhammalipi likhapitā. Heva anupatipajanta chiraṇ*
 16 *thitikhācha hotutitī 13, Ye cha hevaṃ sampatapajisatī se sukutaṃ kachhatitī 14.*

8. *Apasīnavai* (in other lāts with a double s), is the Sanskrit अपास्यन्वे, 'not certainly omitting,'—alluding either to the words क्रियां, or the non-omission of deeds just mentioned, or to what follows.

9. By *kiyāne*, both my Pālī and my brāhmanical advisers insist upon understanding *kalyāne* कल्याणे, happiness ; *bahu kalyāne* in the seventh case (*nimitat saptami*) 'for much happiness.'—But I prefer the more simple क्रियाणि acts—in the neuter like the preceding *kiyaṃ* : the Sanskrit *kriyā* is however feminine.

10. *द्यादाने सत्यशैच चतुर्दानेपिमे ; शचये* may also be read, of the same signification—purity from passion or vice. *Chakhurdān* is explained in WILSON'S Dictionary as 'the ceremony of anointing the eyes of the image at the time of consecration'—but it is also allegorically used for any instruction, or opening of the eyes derived from a spiritual teacher.

11. A very easy sentence ; बह्विधेदीने द्विपदचतुष्पदेषु पचिवारिचरेषु विविधेमे अनुपहृ कृते—the construction is as that of the Latin ablative absolute, 'many kindnesses being done of me, towards the poor,' &c.

12. This is also equally clear :—अप्राण दाक्षिणाय अन्यानि अपिचम बहूनि कल्याणानि कृतानि—*apāna* may here allude to vegetable life, or to that which doth not draw breath ; benevolence to inanimate things.—For अन्यानि also अन्नानि grain, food, may be intended. A better sense for *apāna* may be obtained by reading अपायायन दाक्षिणा pleasing and conciliatory demeanour.

13. *एतस्मै मे अर्थाय* 'on this account, or with this intention,' एवं अनुप्रति पयन्तां—the Sanskrit verb is in the *ātmane-pada* or regular form, the Pālī in the *parasmai-pada* or ordinary form—'let all pay attention to : ' चिरंस्थितिकाच भवतु इति—'let it (the ordinance) be enduring for ages.'

14. If *ye* and *se* are here preferred, the verbs must be plural, otherwise *ya* and *sa* are required. एच एवं संप्रतिपत्स्यति ते सुगतं गच्छन्तीति. In this, the only method of reading the text, there is a corrupt substitution of *k* for *g* twice : but other instances of the same substitution occur elsewhere.

Thus spake king DEVĀNAMPIYA PIYADASI :—Whatever appeareth to me to be virtuous and good, that is so held to be good and virtuous by me, and not the less if it have evil tendency, is it accounted for evil by me or is it named among the *asinave* (the nine offences?). Eyes are given (to man) to distinguish between the two qualities (between right and wrong): according to the capacity of the eyes so may they behold. The following are accounted among the nine minor transgressions :—mischievousness, hard-heartedness, anger, pride, envy. These evil deeds of nine kinds shall on no account be mentioned. They should be regarded as opposite (or prohibited). Let this (ordinance) be impressed on my heart, let it be cherished with all my soul.

-
- 17 *Devānam piya piya dasi Lāja hevam āhāt. Kayānummeva dekhati iyam me*
 18 *kayānekaṣeṭi. Nomina pāpam dekhati, iyam me pāpekaṣeṭi : iyamvā usinave*
 19 *nāmdati* 16. *Dupaṭavekha chukho esa hevam chukho esa dekhīye* 17. *Imāni*
 20 *asinava gaminināma (ti)* 18; *atha chandīye niṭhūriye kodhā māne isyā :*
 21 *karananavahakam* 19 *māpalibhasoyisanti : esa bādha dekhīye* 20 *iyam me*
 22 *hidatikāye iyaṃ mana me pāliti kāye (ti)* 21.
-

15. By the pandit कल्याणमेव देह्यति इयं मे कल्याणे कृतेति literally '(what-ever) may direct or tend to the happiness of me—this for my happiness is done.' Again नेमिन (by iteration for) नमेपापं देह्यति इयं मेपापेकृतेति (whatever) may exhibit the sinlessness of me—this for my sinlessness is done, (*mé-apāpe.*) In the translation I have supposed *iyam* to be *ayam*, in the neuter, and have taken *dekhati*, as allied to the vernacular *dekhnā*, which in Sanskrit changes in this tense to *drishyate* or दृश्यते is seen.

16. इयं वा असिन्वेनास्तीति—or this is called *Asinava*—a word of unknown meaning. The pandits would read *adīnava*, transgressions—but the word is repeated more than once with the same spelling, and must therefore be retained.

17. An obscure passage, *chakho* (written *chukho*) being neuter does not agree with *esa* m.—overruling this as an error, we may make, इप्रतिबोचितुं चचुरेत एव चचुरतत्पश्यतु—*dekhīya*, is precisely the modern Hindi subjunctive, 'may or shall it see.'—See note 15.

18. The *ti* does not exist on the Feroz lāt though it is retained on the others. —*Asinava gāmtni* is the former unknown term—which seems here to mean the *sineasa* or petty offences. गामिनिनाम (are) 'included amongst, or called :—'

19. अथ चण्डल, नैष्ठुर्य, क्रोध, मान, ईर्ष्या, कारण नवकं—Some of these agree with the nine kinds of subordinate crimes enumerated in Sanskrit works :—which are as follows :—मोह माया राग मद काम दम्भ द्वेष लोभ मज्ज ignorance, deceit, envy, inebriety, lust, hypocrisy, hate, covetousness, and avarice. These several vices सापरिभाषयिष्यन्ति shall not even be named.

20. एषवाधा दृश्यः 'count these forbidden' (making *esa* agree with *bādha* as in Latin) and for *bādha* reading *bādha*, opposition—hindrance.

21. इयं मे हृदि कार्या, इयं मनसि मे पाणिताकार्येति, 'This is established in my heart—this is cherished in my mind.'

Translation of the West inscription.

Thus spake king PIVADASI, beloved of the gods. In the twenty-seventh year of my anointment, I have caused to be promulgated the following religious edict. My devotees, in very many hundred thousand souls, having (now) attained unto knowledge; I have ordained (the following) fines and punishments for their transgressions. Wherever devotees shall abide around, (or circumambulate) the holy fig-tree for the performance of pious duties, the benefit and pleasure of the country and its inhabitants shall be (in making) offerings: and according to their generosity or otherwise

Transcript of the Inscription on the West compartment.

Line,

- 1 *Devānampiya piyadasi Lāja hevam āhā. Saḍḍaritsati vasa*
 2 *abhisitenamē iyam dhammalipi likhāpitā. Lajakāme 1*
 3 *bahusu pāna sata suhasesu janasi āyatā 2, tesam ye abhihāreva*
 4 *daṇḍeva utapatiya me kaṭe 3. Kinti rajakā asvatha abhihā 4*
 5 *kaṃmāni pavataye vu (ti) 5 : janasajanapadasā hitasukham upadahevu (ti) 6*

1. रञ्जका मे *ranjakāme* my devotees or disciples; from रञ्ज to have the affections engaged by any object:—Had the ā been long the preferable reading would have been *rājakā*, assemblies of princes or rulers, quasi courtiers or rulers.

2. बहुप्राणि मतसहस्रेषु जनेषु आयता is the pandits reading, making *rajakā* in the vocative—‘oh devotees who are come in many souls, in hundreds of thousands of people:’—but in this reading *janasi* which is found alike in all the texts must be placed in the 7th case plural, *janēsu*. ज्ञानेस्मिन् आयत्ता *jñānasm in āyatā* (Pāli *janasi āyatā*) ‘having come into this knowledge’ is, I think, preferable; and is accordingly adopted. In Pāli *janasi* and *junē* are both used.

3. तेषां ये अभिहारो व दण्डएव अनिपातये मे कृतः ‘of them’ the following confiscations (fines) or punishments for neglect of duty ‘by me (are) made’ (ordained).—*Abhihāra*, confiscation or seizing in presence of the owner. *Atipātā*, transgression or omission of duty.

4. अश्वथ अशितः ‘around the *asvattha*’ holy fig-tree or (*ficus religiosa*). If the ā be long, the word would signify, ‘without fear, fearless.’

5. कर्मणि प्रवर्त्तयानि, ‘circumambulations must be practised’—or कर्माणि ‘pious acts,’ will be closer to the original. To the termination *evu* the other *lāts* add *ti* in this and the following instances. The former agrees with the vernacular *hote* ‘let be,’ the latter with the Sanskrit भवति ‘is to be.’ The former is perhaps derived from the Sanskrit future participle termination *taviye* or *aviye*.

6. जनस्य जनपदस्य हितसुखं उपदा भवति—‘of the village and its inhabitants (including animals) the benefit and pleasure, a small present or offerings (उपदा a nazar), shall be.’

shall they enjoy prosperity or adversity : and they shall give thanks for the coming of the faith. Whatever villages with their inhabitants may be given or maintained for the sake of the worship, the devotees shall receive the same and for an example unto my people they shall follow after, (or exercise solitary) austerities. And likewise, whatever blessings they shall pronounce, by these shall my devotees accumulate for the worship (?). Furthermore the people shall attend in the night

- 6 *anugahinéva chá* 7 *sakhtyana-dukhṭyanam janisanti* 8 : *Dhammayatenacha*
 7 *viyo vadisanti* 9. *Jananjanapadam kintihī datamcha palitam cha*
 8 *aladhayevuti* 10 *rajaḥāpilahanti ; paṭichalitavemaṇ pulisānīpi me*
 9 *chhandanāni paṭichalisanti* 11, *tepi cha kani viyo vadisanti : yenamerajakā*

7. अनुग्रहेणैवच, 'through their benevolence or otherwise,' that is in proportion to their bounty.

8. सुखीयन्तः दुःखीयन्तः अनिष्ट्यन्ति, 'shall they become prosperous or unfortunate,' according to the pandit ; but a nearer approach to the construction of the text may be formed ; सुखिनं दुःखिनं ज्ञास्यन्ति, 'shall know good or bad fortune.'

9. It is best to regard धर्मायतेन as a compound of *dharma* and *āyatam*, length, endurance,—or (from *āyat*), 'the coming.' The word *viyo* is unknown to either the Sanskrit or the Pāli scholar, they suppose it to be a term of applause attached to वदिष्यन्ति 'they shall say,' as in the modern Hindī *tumko bhalā kahengé*, they shall say 'well' to you, they shall applaud you. वीभ to praise, may be the root of the expression. It also something resembles the *Io* of the Greeks, which however like *eheu* is used as an expression of lamentation ; and this meaning accords also with the word *viyo* in CLOUGH'S Singhalese Dictionary.—*Viyo*, *viyov*, *vīyoga*, 'lamentation, separation, absence.' *Viyo-dhamma* is translated 'perishable things' by Mr. TURNOUR, in a passage from the *Pitakattayan*. See p. 523.

10. जनः जनपदः किञ्चिद्विदत्तञ्च पालितञ्च आराध्ये भवति, perhaps the 'some little' given of the inhabitants of the village, and preserved, shall be on account of worship,' (or they shall give trifling presents to make *pūjā* ?)

11. This passage is rather obscure in its application to the preceding, the pandit reads रत्नकाञ्चपिचयन्ति, 'the devotees also speak,' but the letter *p* is uncertain, and I would prefer ज्ञास्यन्ति, shall receive. प्रतिचक्षिते पुरुषाश्चपि स हृन्दनानि प्रतिचक्षिष्यन्ति, and having proceeded my devotees shall obtain the sacred offering of chandan ;—हृन्द being read by the pandit as चन्दन, sandal-wood, an unctuous preparation of which is applied to the forehead in *pūjās*, but the aspirated *ch* makes this interpretation dubious : *chhandani* are solitary private (occupations) or desires.

the great myrobalan tree and the holy fig-tree. My people shall foster (accumulate) the great myrobalan. Pleasure is to be eschewed as intoxication (?).

My devotees doing thus for the profit and pleasure of the village, whereby they (coming) around the beauteous and holy fig-tree may cheerfully abide in the performance of pious acts. In this also are fines

- 10 *chappanti dradhayitave* 12. *Athā hi pajaṇ viyatāye dhātīye nisi jāta* 13
 11 *asvathē hoti ; viyata dhātī chappati me pujaṇ* 14 ; *sukham halā dhātave (ti)* 15.
 12 *hevaṃ mama rājāś kaś 16, janapudasa hitasukhāye, yena ete abhiś*

12. An unknown letter *l* in the word *chayanti* or *chapanti* leaves this sentence in the same uncertainty. Adopting the former we have येन मे रञ्जका चयन्ति चाराधयितुं, 'by which my devotees (may) accumulate for the purpose of the worship :—to pay the expenses of the worship from the accumulated nazars and offerings.'

13. A new subject here commences. अथाहि प्रजा वियताये धात्री निमिषातु, 'moreover let my people frequent the great myrobalan trees (which also the Hindus prize very highly and desire to die under) in the night.' Thus reads the pandit, but the last word is जातु, not *yatu*; and it may be an adverb implying 'occasionally'—or prohibiting altogether. *Viyatāye* may also mean 'for the learned,' *viyatā* in Fāli being a scholar : in which case I should understand निमिषजात as the name of some third tree (like निमिषुष्पा the *nyctanthes tristis* or निमिषाहस the white water-lily which opens its petals (or smiles at night) so as to connect the *dhātī* with the *asvattha* अश्वत्थ, or holy fig-tree, thus : अथाहि प्रजवियताये धात्री निमिषजाति अश्वत्थस्य भवति, 'the *dhātī*, *nisijāti* and *asvattha* shall be for the learned.'

14. The same expression here recurs : वियत धात्री (or धातु) चयति मे प्रजं, 'my people accumulates (or plants?) the auspicious, or the great myrobalan'—perhaps चपति 'caresses' is preferred in both places.

15. A new enjoiner ; सुखं हला हातयं or, following the Bakra and Mathia texts, हातं भवति, may mean 'the pleasure of drink (हला vinous liquor) is to be eschewed, but for this sense the words should be inverted, as हलासुखं. The exact translation as it stands is, 'pleasure, as wine must be abandoned,' a common native turn of expression,—'do this,—(as soon) take poison.'

16. *Kaś* must here be read as कला—my devotees having done the foregoing.

and punishments for the transgressions of my devotees appointed. Much to be desired is such renown ! According to the measure of the offence (the destruction of *viyo* or happiness ?) shall be the measure of the punishment, but (the offender) shall not be put to death by me. Banishment (shall be) the punishment of those malefactors deserving of imprisonment and execution. Of those who commit murder on the highroad (dacoits ?) even none whether of the poor or of the rich shall be injured (tortured) on my three especial days (?). Those guilty of

- 13 *asvatha śaṅgam avimaṇḍaṁ kamāni pavatayeṇvuti* 17 : *Etena me rajakāṇaṁ*
 14 *abhihāreva daṇḍevā atapatiye kaṭe* 18. *Ichhātaviyehi eśā kiti* 19 !
 15 *viyohara samatācha siya daṇḍa samatācha ; ava ite pichame avuti* 20.
 16 *Baṇḍhana badhāna muhiśānaṁ tīrita daṇḍana* 21 ; *pata vadhānaṁ tinne divasāni me*
 17 *yote* 22 *dīnneṇḍī kāvukāni niripayitahanti* 23 ; *jīvitaye tēnaṁ* 24

17. अभितः, अश्रत्यसंतं अविमनः 'around the holy tree cheerful.' कर्मणां प्रवृत्तये भवन्ति, 'shall they be in the performance of pious acts.'

18. A new subject: एतेन मे रज्जुकानां अभिहारो वा दंडो वा अतिपाताय कृतः, 'in this (edict) confiscations (or fines) and punishments for the transgressions (or non-fulfilment) of my devotees are appointed.'

19. A curiously introduced parenthesis, इह्तिव्याहि रषा कीर्त्तिः, 'much to be desired is such glory !'

20. वियोहर, destroying *viyo*, happiness or 'well' (as we say 'let well alone')
 समता च स्यात् दंडसमता च. 'according as the measure of the offence may be so the measure of punishment,'—something is wanting to make the next word intelligible *availē*, &c. as if अवहता अपि च मे अभवन्ति, 'but they shall not be put to death by me.'

21. बन्धन बन्धार्हं मनुष्याणां तीर्थदंडन—'of men deserving of imprisonment or execution, pilgrimage (is) the punishment (awarded) ?' This, the only interpretation consonant with the scrupulous care of life among the Buddhists, is supported by the genitive case of *munisānaṁ* :—yet a closer adherence to the letter of the text may be found in तीरित दण्डन, 'the adjudged punishment.' If by तीर्थ, pilgrimage, be intended, 'banishment,' there is no such disproportion being the punishment awarded as might be at first supposed. It is in the eyes of natives the heaviest infliction.

22. The general meaning of this sentence can easily be gathered, but its construction is in some parts doubtful, the words पात (or पय) बधानां

cruelly beating or slaughtering living things, having escaped mutilation (through my clemency) shall give alms (as a deodand) and shall also undergo the penance of fasting. And thus it is my desire that the protection of even the workers of opposition shall tend to (the support of) the worship; and (on the other hand) the people whose righteousness increases in every respect, shall spontaneously partake of my benevolence.

18 *nāsaṃtaṃ vā nī rīpayitā dānaṃ dahanti* 25 *paritikaṃ*, 26—*upavāsaneva kachhanti* 27.

19 *Ichhāhi me hevaṃ nirodhasipi kārasi palitaṃ aradhaye vutī ; janasacha*

20 *varhati vividha dharma charane, sayame dānasa vibhāgeti* 28.

जीणिदिवसानि follow the same idiom as above—the three days of (or for) the highway robbers or murderers : मे, my, generally placed before the verb or participle (as *me kaṭe* passim) inclines me to read *yote* as भवति or भवन्ति though usually written *vute*.

23. *Dīnē nātīkavakāni* is transcribed by the pandit दीने नास्तिकवाक्यानि, 'among the poor people, blasphemies, or atheistical words,' but this does not connect with the next word *nī rīpayihanti*, where we recognize the 3rd plural of the future tense of root ऋफ् to hurt or injure रेफिष्यन्ति with the prohibitive नो, not, prefixed. Perhaps it should be understood दोनेनाथे (janē) येकेचित् 'neither among the poor or the rich shall any whatever (criminals) be tortured (or maimed).'

24. Here are two other propositions coupled together तानं नाशयंतवा *tānaṃ* I think should be ताडं beating, and नाशं destroying—*jīvitayētāraṃ*, might thus be cruelty to living things. But I adopt this correction only because I see not how otherwise sense can be made.

25. दानंदाहन्ति must be the vernacular corruption of दानं दास्यन्ति—'they shall pay a fine, or give an alms.'

26. पारत्रिकं relating to the other world, just as we should say, a *deodand* should be levied : उपवासं वा गच्छन्ति, lit. 'or they shall go and fast.'

27. A doubtful passage for which I venture thus : इच्छामि एवं निरोधस्य पिकारस्य पालितं आराधय भवन्ति, 'It is my desire thus that the cherishing of these workers of opposition shall be for the (benefit) of the worship,' meaning that the fines shall be brought to credit in the *vihāra* treasury?

28. The wind-up is almost pure Sanskrit : जनस्य च वर्द्धते विविध धर्मचरणं सयेमे दानस्य विभागेति—'lit. and of the people as increases in every respect the walking in the path of virtue, so shall they of my charitable donations have division ;' or perhaps स्वयं 'spontaneously.'

Translation of the Inscription on the Southern compartment.

Thus spake king DEVĀNAPIYA PIYADASI :—In the twenty-seventh year of my anointment. The following animals shall not be put to death ; the parrot, the maina (or thrush), the wild duck of the wilderness, the goose, the bull-faced owl, the vulture, the bat, the *ambāka-pillika*, the raven, and the common crow, the *vedavēyaka*, the adjutant, the *sankujamava*, the *kaḍhaṭasayaka*, the *panasasesimala*, the *sāṇḍaka*,

Line,	Transcript of the Inscription on the South compartment.
1	<i>Devānapiya piyadasi Laju hēvam dhā. Sadḍavisati vasa</i>
2	<i>abhisitenume 1. Imāni jātāni avadhiyāni kaṭāni seyathā 2.</i>
3	<i>Suke, sālīkā 3, ārane-chakāvāke, haṇsa, nandimukhe 4, gerātē 5</i>
4	<i>jatukā, ambā kapṭlika 6, daḍī, anāṭhi kamave 7, vedavēyukē 8,</i>

1. The words *iyam dhamma lipi likhapitā* are here to be understood ; otherwise the abstaining from animal food, and the preservation of animal life prescribed below must be limited to the year specified, and must be regarded as an edict of penance obligatory on the prince himself for that particular period.

2. In Sanskrit this sentence will run इमानि जातानि अबध्यानि कृतानि सुः यथा. The *Radhia* and *Mathia* versions have *avadhyani*, the *y* being subjoined, ^८ both here and in the two subsequent instances of its occurrence.

3. सारिका a species of maina. The classical name of this bird, *turdus salica*, follows the vernacular orthography of the inscription.

4. In Sanskrit अरण्यचक्रवाक ईस नदिमुखः the first of the three is precisely 'the wild-duck of the wilderness ; the modern *chākui-chākwa*, (*anas casaca*, the brahmany duck)—the last is not to be found in dictionaries, but I render it 'owl' on the authority of KAMA'LAKA'NT who says rightly that this bird may alone challenge the title of 'bull-faced'!

5. The nearest Sanskrit ornithological synonyme to *gerātā* is गिद्ध the *giddh* or vulture, which I have accordingly adopted. *Jatuka*, the bat, is the same in Sanskrit, जातुका.

6. *Ambā kapṭlikā* is unknown as a bird. The name may be compounded of the Sanskrit words अंबा mother, and कपिलिका, a tree bearing seed like pepper, (*pothos officinalis* :) perhaps therefore some spotted bird may have received the epithet.

7. The next two names are equally unknown : but the former may represent the *dandī kāk* दंडिका, or raven of Bengal ; and the latter in this case may be safely interpreted the common crow, 'the thing of no value,' अनर्थकर्म, as the word imports.

8. The next word *vedaveyake* may be easily Sanskritized as वेदव्ययक (disbelieving the vedas) but such a bird is unknown at the present day.

the *okapaḍa*, those that go in pairs, the white dove and the domestic pigeon. Among all fourfooted beasts the following shall not be for food,—they shall not be eaten : the she-goat of various kind, and the sheep, and the sow, either when heavy with young or when giving milk. Unkilled birds of every sort for the desire of their flesh shall not be put to death. The same being alive shall not be injured : whether

- 5 *gangāpuputakē* 9, *saṅkujamavē* 10, *kaḍhaṭa sayakē*, *paṇasa sēsimalē*,
 6 *saṇḍake*, *okapaḍe*, *parasatē* 11, *setakapotē*, *gāmakapotē* ;
 7 *Savē chatapadē* 12, *ye patibhogāṇ no ēti*, *na chakhādiyati* :—*Ajakānāni*
 8 *eḍakāchā*, *sukarichā*, *gabhiniva payamīnāva* : *avadhaya*—*pataka*
 9 *pi chakāni dsaṇmāsikē vadhikakāṭe no kaṭaviyē* 13 : *tasē sujivē*

9. The *gangā puputāka* seems to designate a bird which arrived in the valley of the Ganges at the time of the swelling of its waters गंगाप्रपूरक, or in the rains ; as such it may be the ' adjutant,' a bird rarely seen up the country but at that season.

10. The *saṅkujamava* and the two names following it in the enumeration are no longer known. The epithet *karhatasayake* might be applied to the *chikor*, quasi कन्धरशायक sleeping with its head on one side—a habit ascribed in fable to this bird according to the pandit : or it might be rendered कर्करेटु or करेतु the Numidian crane. The *panasasesimala* may derive its name from feeding on the *panasa* or jak fruit.

11. I feel strongly inclined to translate these three in a general way as the perchers, सडक, the waders or web-footed, रेखपद ; and those that assort in pairs परसरत. The first epithet might also apply to the common fowls in the sense of *capon*. The mention of the wild and tame pigeon immediately after the above list obliges us to regard all included between the known names at the commencement, and these winding up the list, as birds ; or nearly allied to the feathered race : otherwise *panasasesimare* might easily be broken into पनस, a monkey, and शिशुमार, the gangetic porpoise ; and in the same way *rekapade*, (रेखपद) might be aptly translated, frog : *sandak*, *sadaka*, or *salaka*, शलकी the porcupine.

12. The sense requires that a new paragraph should begin with this word although from the final *e* of the preceding list they might seem all to be classed together in the locative case. As a noun of number *sarechatupade* may remain singular :—in Sanskrit the sentence would run सर्वचतुष्पदेषु ये प्रतिभागं ज्ञेयानि न चखाद्यन्ते : *ye* should equally govern a plural verb in the text, where perhaps the anuswara is omitted accidentally in *ēti* and *chakhādiyati*.

13. This paragraph as translated in the text would run in Sanskrit with very slight modification चञ्चकजातीय एडकाच शूकरोचगर्भिणोवा पयसि

because of their uselessness, or for the sake of amusement they shall not be injured. Animals that prey on life shall not be cherished.

In the three four-monthly periods (of the year) on the evening of the full moon, during the three (holy) days, namely, the fourteenth,

10 *no rīpetaviye 14; dāve anathōyevā vihāsiyevā no rīpeyitaviye 15:*

11 *jīvēnajivē no pusitaviye 16. Tisuchātumamātsu tisdyam puṇnamāsiyam*

श्रीवा अबध्या पतगा अपिच के एषांसाय बधक्रिया नो कर्त्तव्या. But the expression is awkward from the repetition, (particularly in the original) of the participle *kakāṭe* with its gerund *kalaviye*. Another very plausible reading occurs to the pandit; making *āsanmasike vadhi kakāṭe* represent the three holy months of the Buddhist as of the brahmanical year:—आश्विनमासि भाद्रे कर्कटे, 'in the months of *Aswina*, *Bhādra*, and *Karṇāṭa* (or *Kārtik*), to which these prohibitions would particularly apply: but there are two strong objections to this reading, 1st, that the order of the months is inverted, *Kārtik*, the first in order being found last in the enumeration; and 2nd, the gerund *kalaviye* would be left without specification of the act prohibited. Neither of these is however an insuperable objection, as the act had been just before set forth, and the months may be placed in the order of their sanctity. The construction of the succeeding passages may determine which reading is entitled to a preference.

14. This passage varies little from the Sanskrit तदशेषजीवा नो रेफितव्या: from the root ऋफ् to hurt, or injure. I was led to this root from the impossibility of placing the letter प of the inscription in any other place in our alphabet than as ऋ. In the Girnar inscription the ordinary र or *r* is rendered by | which is not to be found in the lāts of *Delhi*, *Allahabad*, &c. where *r* is always expressed by ॡ, or a curved form of *r* ॢ, nearly similar in figure. Adding the vowel mark ॣ or *i*, we have precisely प to express the short sharp रः, in which the burring sound of the *r* is not convertible so easily into the more liquid sound of *l*. The aspirated letter फ *ph* must necessarily be represented by simple ॢ, *p*; at least the corresponding aspirate has not yet been met with on the stone.

15. The Sanskrit version of this passage hardly differs from the *Magadhi*, नावन्तः अनर्थयेवा विहास्यावा नो रेफितव्याः. The termination differs only from the circumstance of the Sanskrit masculine or feminine being replaced by the neuter in the vernacular, as in the Pāli language. The contrast, "whether *useless*, or whether for amusement," does not sound to us so striking as 'whether for use or for amusement,' might have done; but the meaning of the injunction is that even the uselessness of the object shall not be an excuse for depriving it of life.

16. *Jivēnajivē* ॥ ॐ ॥ ॐ might admit of three interpretations: 'alive or not alive'—*jīva najīvē*, i. e. either living or dead, but this is at variance with the gerund ॥ ॐ ॥ ॐ, Sanskrit नोपोषितव्याः not to be nurtured. Again जीवजीव is one name for a pheasant, or *chakôr*. But the most obvious and most accordant interpretation is 'that which liveth by life,' to wit a carnivorous animal; which a strict Buddhist could not countenance with consistency.

the fifteenth, and the first day after conjunction, in the midst of the *uposatha* ceremonies (or strict fasts), unkilld things (or live fish?) shall not be exposed for sale. Yea, on these days, neither the snake tribe, nor the feeders on fish (alligators) nor any living beings whatsoever shall be put to death.

12 *etiñdivasāni chāvudasaṃ pannaḍasaṃ paṭipaddāye dhavāyēcha* 17
13 *anuposathaṃ machhē* 18 *avadhīyē nopiviketaviyē : etiñi (yevā) divasāni*
14 *nāgavunasi-kevatābhogasi yñni annāni pi jīvanikāyñni*

17. We now come to the specification of those days wherein peculiar observance of the foregoing rules is enjoined. त्रिषु चातुर्मास्यु seems to embrace the whole year, 'in the three four-monthly periods, or seasons :' the expression तृतीयांशं तृतीयांशं तृतीयांशं *tisṭhyam punnamāsiyam* might admit of translation as 'the third full moon,'—but a closer agreement with the Sanskrit is adopted in the text by making the तृ which in fact on the stone is separated from the rest, an expletive, quasi तु सायं पौर्णमास्यं 'the evening of the full moon' generally : and this agrees with the Hindū practice—see Sir WILLIAM JONES' note on the calendar (As. Res. III. 263) where a *syāmāpuja* is noted for the 15th or full moon of Āswina (Kārtika) a day set apart for bathing and libations to Yama, the judge of departed spirits. It will be remarked that the numbers *tinni, chāwṇḍasam, pannaḍasam*, are almost as near to the modern Hindī words *tīn, chāuda, pandara*, as to the genuine Pāli, *tīni* (neuter), *chuddasa* and *pannarasa*, three, 14th and 15th. The *paṭipad* (Sanskrit प्रतिपदः) is the first day after the full; the Hindus keep particularly the *pratipad* of the month Kārtika (*dyūta pratipad*) when games of chance are allowed. *Dhāvḍye*, I have translated 'current' (Sanskrit धवत्यः) although this word has rather the signification of 'running' in an active sense.

18. The *anuposatham* or rather *uposatha* is a religious observance peculiar to the Buddhists; उपासन, a fast, hardly expresses enough: it requires an abstinence from the five forbidden acts to the laity, or the 8 and 10 obligatory on the *upāsikas*, disciples, and *Samaneras*, (priests.) 1, destroying life; 2, stealing; 3, fornication; 4, falsehood; 5, intoxication; 6, eating at unpermitted times; 7, dancing, singing and music; 8, exalted seats; 9, the use of flowers and perfumes; 10, the touch of the precious metals. The affix *machhē*, मच्छ is equivalent to the Sanskrit मध्ये or the Pāli *majjhē*, 'midst;' for in our alphabet the *jh* is always found replaced by *chh*: had it been separated in the text from *anuposatham*, it might have been construed with the ensuing words, 'fish unkilld are not to be exposed for sale (during the days specified), Sanskrit मत्स्य अवध्यः नोपि विक्रेतव्यः As it stands however *avadhya* must refer either to 'things unkilld' or the things whose slaughter is above interdicted

On the eighth day of the *paksha* (or half month) on the fourteenth, on the fifteenth, on (the days when the moon is in the mansions of) *tirsha* and *punarvasuna*; on these several days in the three four-monthly periods, the ox shall not be tended: the goat, the sheep, and the pig, if indeed any be tended (for domestic use), shall not then

15 *nohantaviyāni* 19. *A hamīpakhāye* 20, *chāvadastāye*, *pañnadastāye*, *tisāye*

16 *punavasune* 20 *tsuchātumast* *sūsu divastāye gonē nṛlakhitaviye* 21.

17 *Ajākē, eḍākē, sukalē, evāpiannē nṛlakhiyati no nṛlakhitaviye* 22.

must not be sold. The Buddhist scriptures count among the *uposatha divasāni* or fast days, the *panchami*, *atthami*, *chātuddasi* and, *pannarasi* or full moon of every month. The first of these is not alluded to in our text, and the *pratipat* is perhaps included in the 15th day, which begins with the evening of the full and reaches into the day after.

19. The interdiction is here extended to snakes and alligators, the most noxious and destructive reptiles: at least *nāgavansī*, and *kevaṭabhogasi*, Sanskrit नागवंशीयाः केषी भोग्याः 'the generation of nāgas, and the feeders on fish,' admit of no better explanation. The whole sentence is perfectly Sanskrit, except that the neuter gender is substituted according to the Pāli idiom (?) in lieu of the Sanskrit masculine.

20. ४०४८११८ *aṭhamipakhāye*, Sanskrit अष्टम्यां पक्षयोः means the eighth day of each *paksha* or half-month; but perhaps it alludes particularly to the *gōshthāstami* of Kārtika, when according to the *Bhima parākrama* 'cows are to be fed, caressed and attended in their pastures; and the Hindus are to walk round them with ceremony, keeping them always to the right-hand*.'

21. As *punavasune*, पुनर्वसुनि, is one of the *nakshatras* or lunar asterisms, (the 7th,) the preceding word *tisāye* must be similarly understood as तिथे the asterism *Pausha*. For the reverence paid to this lunar day see the preliminary remarks. Otherwise it might be rendered त्रिंशे *trinsye* (*tithi*) on the 30th or full moon, as *pannadasa* the 15th is employed for the *amāvasi*, or new moon; but against this reading it may be urged that the vowel *i* should be long (as in the Hindi *tisain*): and again the enumeration of the days in the luni-solar calendar is never carried beyond the 15th; for as the lunar month contains only 28½ solar days, there would be great trouble in adopting the second period of 15 *tithis* or lunar days to them continuously without an adjustment on the day of change.

22. Sans. गावो नो निरीक्षितव्या, 'cattle shall not be looked at,' or regarded with a view to employment. Were the word simply *no-rakhitaviye* it would imply that they were not to be 'kept' for labour on such days. See the foregoing note.

* Sir W. JONES on the Lunar Calendar, As. Res. III. 266.

be tended. On the *tirsha* and the *punarvasuna* of every four months, and, of every *paksha* or semilunation of the four months, it is forbidden to keep (for labour) either the horse or the ox.

Furthermore in the twenty-seventh year of my reign, at this present time, twenty-five prisoners are set at liberty.

- 18 *Tisdye pundvasune chdtummsiyē chatummsipukhdye, asvasā gonasā*
 19 *lakhanē nokataviyē 23 : yāva sadḍarīsativasa abhisitēnamē etdyē*
 20 *aptalikayē paṇnarīsatī bandhana mokhāni kātāni 24.*

23. The expression *nirakhitaviye* is here applied to the other domestic animals with the remarkable addition *evāpi aṇṇe nirakhiyati* 'if any such is regarded at all for such purpose,' Sans. *एवापि अन्य निराख्याः* or *रक्ष्या* implying that such animals were then bred for food.

24. 'On the *tishya* and *punarvasu* days of the *nakshatric* system' must here be understood; as the term 'of every four months, and every four half-months would otherwise be unintelligible. The division of the Zodiac into 28 asterisms, each representing one day's travel of the moon in her course is the most ancient system known, and peculiar to the Hindus. From the motion of the earth, it will follow that the moon will be in the same stellar mansions on different days of her proper month at different times of the year, hence the impossibility of fixing their date otherwise than is here done. Although the *nakshatras* days do not seem now to be particularly observed, yet they are constantly alluded to in the narration of the first acts of the priests.—See observations on this head in the preface.

We find the word *rakhane* (S. *रक्षणं नो कर्त्तव्यं*) now introduced, so that it was purposely reserved for application to the beasts of burthen in the climax of the prohibitory law, 'horses and oxen shall not be tied up in the stall on these days!' The termination in *ē* in this and the former instances is curious. It is the 7th case used like the Latin ablative absolute, even with the gerund.

25. The concluding sentence requires no comment being, except as to genders, identical with the Sanskrit, *यावत् सप्तविंशतिवर्षे अभिषिक्तेन मया एतस्यां अन्तरिकायां पञ्च विंशतिबन्धन मोक्षः कृतः*, 'Moreover by me having reigned for twenty-seven years, at this present time, five and twenty liberations from imprisonment (are) made.' The verb 'are' or 'shall be' being understood. It is perhaps ambiguous whether 'in this interval' applies to the duration of the 27th year, or to the time previously transpired, *yāvat* signifying both 'until, up to;' and 'as long as, when.'

Translation of the Inscription on the Eastern compartment.

Thus spake king DEVĀNĀMPIYA PIYADASI :—In the twelfth year of my anointment, a religious edict (was) published for the pleasure and profit of the world; having destroyed that (document) and regarding my former religion as sin, I now for the benefit of the world proclaim the fact. And this, (among my nobles, among my near relations, and among my dependents, whatsoever pleasures I may thus abandon,) I therefore cause to be destroyed; and I proclaim the same in all the

Line,	Inscription on the East side of the column.
1	<i>Devānāmpiya piyadasi Lāja hēvaṃ dhā. Duwadasa</i>
2	<i>vasa abhisitenamē, dhammalipi likhapita 1 lokasā</i>
3	<i>hitasukhōyē 2 : sētaṃ apahātā 3, tamtam dhammavaḍḍhi pāpovā</i>
4	<i>hevaṃ lokasā hētavakhati paṭivekhāmi 4. Atha iyam 5 :—</i>
5	<i>nātisu, 6 hevaṃ patiḍaṣṣnesu, hevaṃ apakaṭhesu</i>

1. The omission of the demonstrative pronoun *iyam*, this, which in the other tablets is united to *dhammalipi*, requires a different turn to the sentence, such as I have ventured to adopt in the translation : In the 12th year of his reign the rāja had published an edict, which he now in the 27th considered in the light of a sin. His conversion to Buddhism then must have been effected in the interval, and we may thus venture a correction of 20 years in the date assigned to PIATISSA's succession in Mr. TURNOUR's table, where he is made to come to the throne on the very year set down for the deputation of MAHINDA and the priests from ASOKA's court to convert the Ceylon court.

2. I have placed the stop here because the following word, *setam* seemed to divide the sentence 'an edict was promulgated in the 12th year for the good of my subjects, so this having destroyed, or cancelled, I—' *setam* seems compounded of *sa* employed conjunctively as in modern Hindī, and *etam* this.

3. *Apahātā अपहता* (is) abandoned: viz. the former *dhammalipi setam* (neuter) is perhaps used for *सेयं sā-iyam* (feminine) so, that; or supplying the word कर्म it may run in the neuter तदेतत् अपहतं and continuing तत्तत् (Pāli *tam-tam*) धर्मवर्द्धिपापयैव this (becing) as it were a sin according to *dharma vardhi* (my new religion, so), the expression being connected by *tatpurusha samāsa*.

4. The text has *pētavakhati*, which may be either read *hitavakhati* (S. हितव्याख्याति) a description for the benefit; or *hetu vakhati* (S. हेतुव्याख्याति) 'description for the sake,' to wit लोकस्य of mankind. 4. *Paṭi vekhāmi* (vakhāmi) S. प्रतिवक्ष्यामि I now formally renounce,—the affix *prati* gives the sense of *recantation* from a former opinion.

5. *Lipi* or *kathā* understood to agree with *iyam*; *atha iyam*, may be rendered "furthermore."

6. Sauskrit, नायेषु, प्रत्यासंनेषु, उपरुक्तेषु, among lords, companions, and lieges. The last word may also be read अकपटेषु, among the sincere or faithful (adherents).

congregations; while I pray with every variety of prayer for those who differ from me in creed, that they following after my proper example may with me attain unto eternal salvation: wherefore the present edict of religion is promulgated in this twenty-seventh year of my anointment.

Thus spake king DEVÁNAMPIYA PIYADASI:—Kings of the olden time have gone to heaven under these very desires. How then among mankind may religion (or growth in grace) be increased? yea through the conversion of the humbly-born shall religion increase.

- 6 *kimamkāni sukham avahānti* 7; *tathacha vidhami*; *hēmēvā*
 7 *savanikāyesu paṭivekhāmi* 8; *savapāsaṇḍupimē pujitā*
 8 *vividhāya pujāyā echa iyaṃ ātanaḥ pachupagamaṇe*
 9 *sēnē mokhyamātē* 9. *Saḍḍavāsativasa abhisitēnamē*
 10 *iyam dhammalipi likhapitā.*
 11 *Devānampiya piyadasi Lājā heram āhā. Ye atikata*
 12 *ataram rājānūē* 10, *hesa heram ichhāsu. Katham jāne*
 13 *dhammavādhiyā vadhēyā? utchajāṇne* 11 *anurūpāyā dhammavādhiyā*

7. Sanskrit, कियन्ति यत्सुखं अवजहामि इति, 'how many pleasures I forego;'
 तथाच विदहामि, 'and I altogether burn and destroy.'

8. *Hemēvā*, for *imaṇva* or *imanēva*, Sanskrit, इमं एव सर्वं निकायेषु प्रतिवक्ष्यामि—*nikāya*, an assembly, may signify the congregations at each of the principal *vihāras* or monasteries.

9. The construction of this passage is not quite grammatical: *echa* must be read *etamcha*; then in Sanskrit इयं आत्मनः पचादुपगमनं सा मे सोक्ष्मते, 'this (is) for the following after (or obedience) of the soul (myself) as connected with my faith or desire of salvation,'—the word *upagamaṇe* in what is called the *nimitta saptami* case. I have given what appears the obvious sense.

The inscriptions at *Allahabad*, *Mathia* and *Bakra* all end with this sentence: and there is an evident recommencement in the *Feroz* tablets as if the remainder had been superadded at a later period.

10. I am by no means confident that the precise sense has been apprehended in the following curious paragraph. The word *katham*, how, implies a question asked, to which the answer is accordingly found immediately following, and a second question is proposed with the same preliminary "thus spake the rāja" and solved in like manner, each term rising in logical force so as to produce a climax, that by conversion of the poor the rich would be worked upon, and by their example even kings' sons would be converted; thus shewing the necessity and advantage of continual preaching. For *atikata*, my pundit reads *atikrānta*, making the whole line; ये अतिक्रान्ता अतरन् राजानः एषु एवं इच्छासु कथंजने

Thus spake king DEVĀNAMPIYA PIYADASI:—The present moment and the past have departed under the same ardent hopes. How by the conversion of the royal-born may religion be increased? Through the conversion of the lowly-born if religion thus increaseth, by how much (more) through the conviction of the high-born, and their conversion, shall religion increase? Among whomsoever the name of

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- 14 *vadhithā etaṃ. Devānampiya piyadasi Lāja hevaṃ ahā. Esama*
 15 *hutha ātikāṇṭha 12 āntaraṃ hevaṃ ichhāsu rājāṇe katham janne*
 16 *anurūpyā dhamma vadhiyā vadheyāti 13 ? naichajane anurūpyā*
 17 *dhamma vadhiyā vadhihā : se kiṃc sujanē anupaṭipajyā*
 18 *kina sujane anurūpyā 14 dhamma vadhiyā vadhiyāti ; kinasukani*
-

धर्मवृद्धिः वर्द्धेत? *ataran* 3rd. per. pl. 1st. pret. from वृ went to heaven, 'as ancient princes went to heaven under these expectations (departed in the faith) how shall religion increase among men through the same hopes?'

11. The first syllable of this word should perhaps be read *no*,—*nochajanne*, though differently formed from the usual vowel *o* : nor will the meaning in such case be obvious. By adopting the pandit's modification *nichajanne*, 'vile born' we have a contrast with the *sujanne*, well born of the next sentence: thus नीचजन अनुरूपायते धर्मवृद्धिः वर्द्धेत; but though the ⊙ *tha* of the word *vadhitha* belongs only to the second person plural and requires the noun to be placed in the objective case, 'you increase religion,' I incline to read it as a corruption of the future tense *vadhisati*, or the potential *vadheyāt*.

12. The letter *h* in *esa mahurtha* (सुहूर्त an hour, 15th of the day or night) being rather doubtful, I at first took it for a *p* and translated: 'as my sons and relations,' एष मे पुत्रा अंतिकस्याश्च अतरन्. But it was remarked that only for the *anuswara*, thrice repeated, the word *antikaṇṭa* would be precisely the same as *atikata*, above rendered by *atikrānta*. The same meaning would be obtained again, by making *putha* the Sanskrit पूता, pure, virtuous: 'my virtuous ancestors' but on the whole *muhurtha* is to be preferred as being nearest to the original.

13. The verb is here written वृद्धेयति *vadhēyāti*, the *ti* being perhaps the intensitive or expletive तु or इति added to the *vadheyā* of the preceding sentence.

14. किन्तु सुजने अनुरूपे प्रजायां किन्तु सुजने अनुरूपायां, 'what (may not be effected) towards the convincing and converting of the upper classes?' The word *anupaṭipajaya* however, from former analogy will be better rendered by the Sanskrit *anupratipadye* अनुप्रतिपद्ये, which will then require अनुरूपो to agree with *sujanē*.

God resteth (?) verily this is religion, (or verily virtue shall there increase.)

Thus spake king DEVĀNAMPIYA PIYADASI:—Wherefore from this very hour I have caused religious discourses to be preached; I have appointed religious observances—that mankind having listened there-to shall be brought to follow in the right path and give glory unto god, (*Agni*.)

- 19 *a* (*dyanā*) maye haṃ 15 dhamma vadhiyāti etam.
 Devānampiya piyadasi Lāja hevaṃ
 20 *ahā. Esamehutha dhammasātanāni sūtrapayāmi dhammānusathini*
 21 *anusāsāmi* 16. *Etam jane suta anupaṭipajisati* 17 *agnim namisati* 18.

15. This sentence is unintelligible from the imperfection of two of the letters. The pandit would read क न सुखानि अधिगमयेदं धर्मावर्द्धत इति: but this appears overstrained and without meaning. The last two words “*dharm* shall increase” point out a meaning, that as (religion and conversion?) go on, virtue itself shall be increased. *Adya* may perhaps be read *Aja*.

16. एषमुहूर्ते धर्मं श्रवणानि श्रावयामि धर्मानुष्ठानि (sub. वाक्यानि) अनुशास्त्रि, ‘at this time I have ordered sermons to be preached (or स पुत्रा to my sons? or पूता virtuous sermons) and I have established religious ordinances.’

17. एतत् जनेषु तु अनुप्रतिप्रजनिष्यति ‘so that among men there shall be conformity and obedience.’ It may be read एतं जनः श्रुत्वा, ‘which the people having heard (shall obey), and I have preferred this latter reading because it gives a nominative to the verb.

18. The anomalous letter of the penultimate word seems to be a compound of *g n i* and *anuswara*, णि, which would make the reading *agnim namisati*

‘and shall give praise unto, *AGNI*,’ but no reason can be assigned for employing such a Mithraic name for the deity in a Buddhist document. A facsimile alone from the pillar can solve this difficulty, for we have here no other text to collate with the Feroz *lāt* inscription. It is probably the same word which is illegible in the 19th line. The only other name beginning with *Ḥ a*, which can well be substituted, is *Ḥ Ḥ Aja*, a name of Brahma, Vishnu or Siva, or in general terms, ‘God.’ Perhaps *Ḥ Ḥ Ajā*, ‘illusion personified as *Sakti*’—(*Máyā*) may have more of a Buddhistic acceptation.

6. 𐎧𐎠𐎡𐎹 𐎧𐎠𐎡𐎹 𐎠𐎡𐎹𐎧𐎡𐎹 𐎧𐎠𐎡𐎹𐎧𐎡𐎹 𐎧𐎠𐎡𐎹𐎧𐎡𐎹 𐎧𐎠𐎡𐎹𐎧𐎡𐎹 𐎧𐎠𐎡𐎹𐎧𐎡𐎹
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[illegible]

9 ለላቀባችሁ ዐጻፊዬ ሆኖኛል ሲሆን ዐጻፊዬቸውን
ጋራ ሠጽ ፡ሠ+ፕ፡ጸፊ፡ጸፊ ፻፲፫ ዘመነ ዘ፡፲፫ ሆኖ
ቀጣቱ ዐጻፊዬ ሠፊ፡፫፫ ሆኖ ለላቀባችሁ ጸፊሆች
ዐጻፊ ፊፊፊ ዘፊ፡፲፫ ሆኖ

[illegible]

11 D·8-JÜ HΛHΘ S̄JΘH̄ĪS̄ S̄JGJF̄ĪS̄ ΛΛ+G
 ḡJ D⊥ DΛ d̄JÖĀ+ S̄J

[The figures in brackets denote the number of letters probably missing in the effaced parts. The initial figures show the commencement of each line, on the pillar, and in the engraved plate of the 7th vol. of *Researches*.]

Translation of Inscription round the column.

Moreover along with the increase of religion, opposition will increase: for which reason I have appointed sermons to be preached, and I have established ordinances of every kind ; through the efficacy of which, the misguided, having acquired true knowledge, shall proclaim it on all sides (?), and shall become active in upholding its duties. The disciples too flocking in vast multitudes (many hundred thousand souls), let these likewise receive my command—‘in such wise do ye too address on all sides (or address comfortably?) the people united in religion.’ King DEVĀNAMPĪYA PIYADASI thus spake:—Thus among the

Transcript of the Inscription round the column.

1. *Dhamma vadḍhiyā cha bōḍha 1 vadḍhisati ; etayema aṭṭhaye dhammusāvāṇāni sāvāpītāni 2, dhammānusathīni 3 vividhāni ānāpītāni : yatāya (?) pāpi bahune janasīn āyatā 4 ete paliyo vadisanti, pavīṭhalapaṇṭi 5 : rajakāpi bahukesu pānasaṭṭasahasu āyatā, tēpimē ānāpītā, hevaṃcha hevaṃcha paliyo vadatha 6*

1. The only word suitable here is बाधः, opposition: Ratna Paula would read बुद्धि wisdom. There is no such word as बाढ with a cerebral dh. The more proselytism succeeded, the greater opposition it would necessarily meet.

2. *Sāvāpītini* should doubtless be *sāvāpītāni* आवापितानि ‘caused to be heard.’

3. *Anusathīni* (subauditur *vakhyaṇi*). अनुष्ठानानि, ordinances, would be the more correct expression. आज्ञापिता, ordered, commanded.

4. *Yatāya pāpi bahune janasīn āyatā*. The first three letters are inserted in dots on the transcript in the society’s possession ; it is consequently doubtful how to restore the passage ; a nominative plural masculine is required to agree with *āyatā* and govern *vadisanti*, thus पुरुष बहूनि ज्ञाने एत्य, एते पलियो वदिषन्ति. The meaning of *paliye* or *paliyo* is very doubtful : it resembles or contrasts with the *viyo* of a former part of the inscription. The pandit would have परितो ‘on all sides’—viz. that they should become missionaries after their own conversion.

5. Perhaps प्रवक्त्यं लापयन्ति, ‘they shall employ others in speaking’ (or preaching).

6. The word *vadatha* being in the second person plural वदथ, the *rajakā* रज्जका, beginning the sentence must be in the vocative, ‘oh disciples.’ But even this requires a correction from *vadātha* to *vadatha*. *Āyatā* and *anāpītā*, are equivalent to the Sanskrit एत्य and आनायिताः, having come and being admitted by me,—or आज्ञापिताः, to them it is commanded, which is best because it leads to the imperative conjunction *vadatha*.

present generation have I endowed establishments, appointed men very wise in the faith,—and done for the faith.

King DEVÁNAMPĪTA PİYADASI again spake as follows :—Along the highroads I have caused fig trees to be planted, that they may be for shade to animals and men ; I have (also) planted mango trees : and at every half-coss I have caused wells to be constructed, and (resting-

2. *janam dhammayutam* 7. *Devānam piye Piyadasi hera aha : eta meva me anurekhamāne* 8 *dhanunuthābhani kaṭani* 9, *dhamma mahāmatā kaṭā* 10, *dhamma ra kate*. *Devānam piye Piyadasi lāja heram aha*. *Māgesu pi me* 11 *nigohāni ropāpitāni chhāyopagāni hasanti pasumanisānam* 12 : *ambavabhikyā ropāpitā* 13 : *adhakosayāni pi me udupānāni*

3. *khānāpāpitāni* 14 ; *nisi picha kālāpitā* 15 ; *opānāni* 16 *me bahukāni tata*

7. वदयजन्तं धर्मयुक्तं, address yourselves to the people endowed with virtue (the faithful).

8. एतदेवमेव अनुवीक्ष्यमाण, *etat* here agrees with the sentence, called *kriyā viśeshan* in Sanskrit. *Anurekhamāne* 7th case 'among the now apparent,' that is among the present generation.

9. धर्मस्थापनानि कृतानि, 'religious establishments are made,' or perhaps स्तम्भाः pillars, made neuter according to the idiom of the Pāli dialect ?

10. धर्ममहामतः कृताः the very learned in religion are made—i. e. wise priests appointed. The succeeding word is erased, and it is unnecessary to fill it up, as the sense is complete without. From the last line of the inscription, where *ṭhambāni* occurs, the missing letter may perhaps be read *ḍh*, *ḍhara*.

11. मार्गेष्वपि मे न्यगोष्ठाः रोपायिताः, 'in my roads *nagrodh* trees, (the banyan tree or *ficus indica*) caused to be planted in rows.'

12. द्वायोपगाः भविष्यन्ति पशुमनुष्याणां, 'shall be for giving shade to animals and men.' The whole of this paragraph is smooth and intelligible.

13. *Abavabhikya* of the small or printed text is in the large facsimile *ambavabhikyā* which leads us to the otherwise hazardous reading of अमृष्टाः 'mangoe trees,' the word *ropāpitā* (applied just before to the planting of trees) confirms this satisfactory substitution.

14. अर्द्धकाश्यानि उदपानानि, 'wells at every half coss.'—This passage is highly useful in confirming the value of the letter *L* as *u*. *Udupānāni* should be *udapānāni*. *Khānāpāpitāni*, may be rendered खानितानि caused to be dug, or खात प्रापितानि dug, and made complete—(*pakha*.)

15. Several letters are here lost, but it is easy to supply them conjecturally having the two first syllables, *nisi* and the participle *kālāpitā* :—निशिस्थातुं आलयाः अपिच कारिताः, and houses to put up for the night in are caused to be built.

16. आपानानि are taverns or places for drinking. Space for one letter follows बहू, probably नि ;—*tata tata*, Sanskrit ततस्ततः, here and there.

places?) for the night to be erected. And how many taverns (or serais) have been erected by me at various places, for the entertainment of man and beast! So that as the people, finding the road to every species of pleasure and convenience in these places of entertainment, these new towns, (nayapuri?) rejoiceth under my rule, so let them thoroughly appreciate and follow after the same (system of benevolence). This is my object, and thus have I done.

tata kálápitáni, paṭibhogāya pasumunisānam 17.... .Esa paṭibhogendāma 18, vividhāyāhi sukhāyānāya puli me rājīhi mama yācha sukhayite loké; imāncha dhammānupapāṭipati ānupaṭ pajaṇṭutī : etadathā me

4. *esa kaṭe 19. Devānampīye Piyadasi heva āha : Dhamma mahāmātā pi me tā bahu vidhesu 20 athesu ānugahikesu viyāpata, se parajitānam cheva gihithānam cha sava*

17. प्रति भोगाय पशुमनुष्याणां, literally, 'for the entertainment of beast and man.' The five following letters are missing, which may be supplied by भविष्यन्ति or some similar word.

18. This neat sentence will run thus in Sanskrit, altering one or two vowels only, एष प्रतिभोगेनाम विविधाय हि (त) सुखायनाय पुरेनेह्यपि राजोभिः सम सुखायते लोकः इमां च धर्मानुप्रतिपत्ति अनुप्रतिपद्यतु इति. In this the only alteration made are *yatha* for *ya*; and *rājibhi* from *rājīhi* (natural to the Pāli dialect) the third case of *rājī*, a line or descent. The application of *nāma* indefinitely is quite idiomatical. The *ta* may be inserted after *hi*—but it will read without, 'this people as they take pleasure under my dynasty on account of the various profit and well being by means of entertainment in my town (or country), (*tatha* must be here understood) so let them take cognizance of (or partake in) this the fame (or laudable effect) of my religion.' *Purīhi rājīhi* may also be understood as in town and country, in the translation.

19. This sentence is quite grammatical एतदर्थान् मे (or एतदर्थानाया) एषकृतः 'from this cause by me this (is) done.'

20. The large facsimile corrects the vowels, *te* for *ta*, *vidhesu* for *vidhasu*, &c. of the printed transcript, *mātā* is the same in both, but in other places we find *matā*. The passage may run : धर्मं महामता अपिमे ते बहुविधेषु आर्तैषु अनुप्रतिक्रियेयु व्याप्ताः ते प्रव्रजितानां चैव गृहस्थानां च सर्वं पाषण्डेष्वपि च व्याप्तातेमङ्गलं पिमेकत इमे व्याप्ता भवन्ति—the word पाषण्डेषु 'among unbelievers' cannot well be admitted here—प्रसन्नतासु, 'with kindnesses and favors' may be the word intended, which though feminine in Sanskrit is here used in the neuter. For *vayapatā*, R. P. would read वयःप्राप्ताः, obtaining age, or growing old—in the latter case the sense will be, that the 'wise unto salvation' growing old in the manifold riches of my condescension and in the favors of the ascetics and the laity growing old—they in the *saṅghaṭ* (*saṅghatasi* for *saṅghate*) or places of assembly made by me—shall attain old age? But *mahāmātā*, will be much

Thus spake king DEVÁNAMPĪYA PIYADASI :—Let the priests deeply versed in the faith (or let my doctrines ?) penetrate among the multitudes of the rich capable of granting favors, and let them penetrate alike among all the unbelievers whether of ascetics, or of householders : and let them penetrate into the assemblies (?) for my sake. Moreover let them for my sake find their way among the bráhmans and the most destitute : and among those who have abandoned domestic life, for my sake let them penetrate ; and among various unbelievers for my sake

pásandesu picha viyápatá ; se sanghaṭhasi pi me kaṭe, ime viyápatá hahantiti : hemeesa babhanesu 21 ajivikesu pi me kaṭe,

5. *ime viyapatá hohantiti ; nigathesu 22 pi me kaṭe, ime viyapatá hohantiti : nánd-pásandesu pi me kaṭe, ime viyápatá hohantiti : paṭivisitha paṭivisitham 23 tesu tesu te te mahámátá dhammá mahámátá cha me, etesu chera viyápatá, sasesu cha aasesu pásandesu. Devánā piye Piyadasi lōja hevaṃ áhá*

more intelligible if rendered *tenets* or *doctrines*, in lieu of teachers. (See preliminary remarks.)

Should *sanghat* be a right reading, it gives us the aspirated *g* ḡ , which is exactly the form that would be deduced from the more modern alphabets ; but if an *h* ḡ , the sense will be the same. From the subsequent repetition of the proposition *ime viyápatá hahanti* with so many nouns of person in the locative case, it seems preferable to take *arthesu* and *pásandesu* in the same sense—which may be done by reading the former either as आर्त्तेषु , among the afflicted or frightened, or आर्थेषु the rich. The verb variously written *papanti*, *kohanti*, *hahanti*, &c. may be बाभुवन्ति rather than भवन्ति —in the यङ्लुक् *yapluk* tense—‘shall be occasionally.’ कृते here also and further on has the meaning of ‘on account of.’

21. We have here undoubtedly the vernacular word for bráhmaṇ *babhanesu* for $\text{ब्राह्मणेषु आजीविकेषु}$ among bráhmans (those without trade)—and laity (those following occupations).

22. *Nigathesu*, Sanskrit निर्गतेषु —those who have abandoned home, or religion, or caste.

23. *Paṭivisitha paṭivisitham* (the last *m* redundant. The pandit would read प्रतिविश्य ‘do ye enter in or go amongst’—(or stedfastly pursue their object) meaning the *mahámátás* among the people—but this is inconsistent with the *te te* which require $\text{प्रतिविशन्तु प्रतिविशन्तु तेषु तेषु तेते मद्वा मताः धर्ममद्वा मताः च मे}$, ‘among these several parties respectively, these my several wise men and holy men shall find their way.’ The double expression throughout is peculiar, as is the addition after the verb of $\text{सर्वेषु च अन्येषु पाषण्डेषु}$ ‘and among all other classes of the Gentiles.’

let them find their way:—yea use your utmost endeavours among these several classes, that the wise men, these men learned in the religion, (or these doctrines of my religion) may penetrate among these respectively, as well as among all other unbelievers.

Thus spake king DEVĀNAMPIYA PIYADASI:—And let these (priests) and others the most skilful in the sacred offices penetrating among the charitably disposed of my queens and among all my secluded women dis-

6. *Ete cha ane cha bahu kāmakhā 24 dānavisagasi 25 viyāpaṭṭa se muma cheva devīnam 26 cha, savasi cha me nilodhanasi te bahu vidhena ā (da) lena 27 tāni tēni tuṭṭhā yatanāni paṭṭa 28 hida cheva disāsu 29 cha dālūkānam 30 pi cha me kaṭe ; an-nānām cha devikumārānam 31 ime dānavisagesu viyāpaṭṭa hohantiti, Dhammāpadāna thāye dhammānupāṭipatiye 32 : esahi dhammāpadāna*

24. Here the word बद्ध कर्मका:—is substituted for महामता:—meaning 'the finished practitioners in religious ceremonial'—for *Kāmakhā* read *kāmakhā*, or *kāmaṭhā*, कर्मठा:—but if *mahamātā* be made 'doctrines'—*kāmakhā* must be rendered ceremonial.

25. दानविसर्गेषु 'among the free bestowers of charity,' in the *Pālī* the word is used in the singular *dānavisagasi (asmin)* for *danavisage*.

26. *Devinam S. सम देवीनां सर्वेषु*, 'among the whole of my queens' in contradistinction to *ni (?) rodhanasi*, which may mean निरुद्धासु 'concubines; separated.'

27. बद्धविधेन आदरेण, 'with the utmost respect and reverence,' there is evidently a letter wanting after *ā*, which is supplied by a *d*.

28. The pandit here also enables me to supply a hiatus of several letters:—तानि तानि तथा यत्नानि प्रयत्नु or *paṭṭa (yantu)* let them (the priests) thus discreetly or respectfully make their efforts (at conversion),—*yatanam*, exertion *paṭṭa*, respectful.

29. *Hida cheva disāsucha*, quasi हृदिचेव दिक्षुच (or दिशासु) 'in heart and abroad, within and without;' the application is dubious. I prefer दृशासु 'with the eyes.'

30. The pandit suggests दाराणां from दारा wife (whence may be formed दारकाणां possessively) of inferior wives, women, but I find दारका 'a son' in WILSON'S dictionary and necessarily prefer a word exactly agreeing with the text.

31. अन्येषांच देवीकुमाराणां 'of other queens and princes:' *dānavisagesu* is here put in the plural, which makes it doubtful whether the former should not also be so. (See note 25.)

32. These two words in the 4th case must be connected with the preceding sentence धर्मापादानांशाय for the purpose of religious abstraction, *apādānam*, 'restraining the organs of sense,' has however the second *a* long; उपदा (fem.) is a nazar or present, आपदा a calamity; धर्मानुप्रतिपत्तये 'for the due ascertainment of *dharma*,' for a regular religious instruction?

creetly and respectfully use their most persuasive efforts (at conversion): and acting on the heart and on the eyes of the children, for my sake penetrate in like manner among the charitably disposed of other queens and princes for the purpose (of imparting) religious enthusiasm and thorough religious instruction. And this is the true religious devotion, this the sum of religious instruction: (viz.) that it shall increase the mercy and charity, the truth and purity, the kindness and honesty of the world.

Thus spake king DEVĀNAMPIYA PIYADASI:—And whateversoever benevolent acts have been done by me, the same shall be prescribed as duties to the people who follow after me: and in this (manner) shall their influence and increase be manifest,—by doing service to father and mother; by doing service to spiritual pastors; by respectful demeanour to the aged and full of years,—and by kindness and

7. *Dhammāpaṭipaticha, yā iyaṃ 33 dayādāne sachesochave mandavesādhave cha 34 lokasa hevān vadhīsattiti. Devānampiye piya dasi lāja hevān āhā, yāuīhikāni cha mama ya sadhāvāni kaṭāni 35 tam loke anupaṭipañne taṇcha anuvidhiyanti 36; tena vadhitā cha*

8. *vadhīsanti cha 37 mātā pītisu susūsāyā;—gurusu susūsāyā 38; vayāmahālakānaṃ anupaṭipatiyā 39;—babhanasamanesu,—kapanavalakesu, avadāsa bhāṭikesu saṃ-*

33. *Iyam*, feminine, agreeing with *pratipattī*, the worthier of the two as in Latin.

34. Of these three coupled qualities the two first are known from the north tablet: The third in the large facsimile reads *mandavē sādhamē*, which may be rendered मन्दवेशधमे 'among the squalid-clothed, the outcasts (*lokasa*) of the world.' But though agreeing letter for letter, the sense is unsatisfactory, and I have preferred a translation on the supposition that the derivation of the words is from *madhava*, sweet, bland, and *sādhu*, honest. *Sādhu* is also a term of salutation used to those who have attained *arahat*-hood. See preceding page 518.

35. यानि ह कानिचिन्मया साधवानि कृतानि, 'whateversoever noble actions by me are done.'

36. तं (for तानि) लोके अनुप्रतिपन्ने तानिच अनुविधीयन्ते 'these things, unto the people who wait upon me for instruction, are prescribed as duties.' चिधानं sacred rites enjoined by the *vedas*.

37. तेन वर्द्धिताच वर्द्धियन्ति. 'By this (means) (those good acts) having increased, shall cause to increase also (the following, good acts; viz.)

38. मातापितृषु श्रूयया गुरुषु श्रूयया 'rendering service to father and mother, and the same to spiritual guides' the next word *vayā mahālakānaṃ*, is interpreted by R. P. as: 'the very aged'—there is no corresponding Sanskrit word; महालिकानां may be the bald-headed, from अलिक, forehead. A great man is called *barra kapāl*, from a notion that a man's destiny is written on his

condescension to bráhmans and sramanas, to the orphan and destitute, to servants and the minstrel tribe.

King DEVÁNAMPIYA PIYADASI again spake :—And religion increaseth among men by two separate processes,—by performance of religious offices, and by security against persecution. Accordingly that religious offices and immunities might abound among multitudes, I have observed the ordinances myself as the apple of my eye (?) (as testified by) all these animals which have been saved from slaughter, and

paṭipatīyá. Devánampiya Piyadasi laja hevam áhá. Munísanam cha yá iyam dhammavadhī vadhítá duwehi yeva ákálehi 40 dhamma niyamenā cha nīrtīyá cha

9. *tata cha bahuse dhamma niyamenīrtīyīva cha bhuye; dhamma niyame chakho esa ye me iya ka e 41. Imāni cha imāni jātani avadhīyāni, apnānīpi cha bahu dhammā-nāyamāni 42 yāni me kaṭāni : nīrtīya va cha bhuye; munísanam Dhamma vadhī, vadhítá avihīṣāye 43 bhutānam,*

forehead :—thus in the *Naishadha*; when the swan bringing a message from *Damoyanti* is caught by Nala rāja, it laments :—

कथं विधातर्मयि पाणिपङ्कजाक्षव प्रियाशेत्यमृदुलश्चिपिनः ।

वियोक्ष्यसे बल्लभयेति निर्गता लिपिर्लज्जाटनपनिष्ठराक्षरा ॥ १३८ ॥

“Why, oh Creator! with thy lotus hand, who makest the tender and the cold wife, hast thou written on my forehead the burning letter which says, thou shalt be separated from thy mate?”

39. ब्राह्मण श्रमणेषु कृपणबालेषु औदासभट्टकेषु संप्रतिपत्त्या. The perversion of the word *bráhmaṇ* as *labhan* (before alluded to) is common now in some provinces. The *sampratipattī* or condescension to these classes, is contrasted with the *anupratipattī* or respectful behaviour to the aged.

Similar doctrines are inculcated in an addendum to the ten moral precepts by SRONG BTAN a religious king (*dharma rāja*) of Tibet :

1. Reverence to God.—2. Exercise of true religion.—3. *Respect to the teared.*—4. *Honour to parents.*—5. Respect to the higher classes and to old persons.—6. Good-heartedness, (or sincerity) to friends and acquaintances.—7. To be useful to one's countrymen, &c.—See manuscript volume of CSOMA's Analysis of Tibetan works. The *Subha shita ratna vidhi* of SAKYA PANDITA. Also Index *Kahgur*, leaf 23, page 44.

40. *Duwehi* for द्वयेहि two-fold, viz. : first आकारेहि 'in form': the second, धर्म्मनियमेन नृत्येच (*nīrtīya* for *nrite*, dancing) according to the pandit : but I would prefer *dwitī ákárehi* (in the Pāli 3rd case plural) 'by two signs or tokens :' viz. नियमनच by voluntary practice of its observances, and secondly निर्द्धेत्या 'by freedom from violence—security against persecution.' The Sanskrit would be द्वाभ्यां आकाराभ्यां in the dual.

41. ततश्च बहुषुधम्म नियमेन निर्द्धेत्या एव च भूयात् धर्म्मनियमे चक्षुः एषायामया दयंकता, 'as in the translation.'

by manifold other virtuous acts performed on my behalf. And that the religion may be free from the persecution of men, increasing through the absolute prohibition to put to death living beings, or to sacrifice aught that draweth breath. For such an object is all this done, that it may endure to my sons and their sons' sons—as long the sun and the moon shall last. Wherefore let them follow its injunctions and be obedient thereto—and let it be had in reverence and respect. In the twenty-seventh year of my reign have I caused this edict to be written ; so sayeth (DEVA'NAMPIYA) :—“ Let stone pillars be prepared and let this edict of religion be engraven thereon, that it may endure unto the remotest ages.”

10 *analabhāye pānānam : sē etāye aṭhāye iyam kaṭe : putā papotike 44 chanda masuliyike 45 hotuti : tathācha anupatipajantuti hevam hi, anupatipajantām hi 46, ata la-dha ta alādahoti, 47 satavisati vasābhisitenamē iyam dhanmalibi likhapāpitāti, eta Devānampiya āhā ;—“ Iyam*

11. *dhanmalibi ata aṭhā silathabhanivā sila dhalakāniva tata kataviyā ; ena esa chilathiti siyā.” 48*

42. *Niyamāni* neuter for the Sanskrit masculine नियमा and so the participle.

43. अविहिंसायै भूतानां, ‘by the not killing of animals,’ अनालंभाय प्राणिनां, ‘by the not sacrificing of living beings.’ सा एतस्मै अर्थाय इयं कृता, ‘so with such object is this done.’

44. पुत्रपौत्रिके ‘pending from sons to greatgrandsons’—from generation to generation.

45. चन्द्रमससुरीयके, ‘pending the sun’s and moon’s (duration), भवतु इति.

46. For *anupatipajantu*, see note 13, north inscription. The duplication अनुप्रतिपद्यन्तु इति अनुप्रतिपद्यन्तां हि, the first in the common form, the second proper form of the verb, seem intended to make the order more impressive and imperative.

47. The half effaced word cannot well be explained ; the second is आराधो भवति, ‘let it be revered’, or ‘let reverence be,’ probably the word is repeated here as before.

48. The final sentence I did not quite understand when writing my first notice, having supposed *silathabhanī* to represent the Sanskrit *silasthāpana*. After careful reconsideration with the pandit, we recognize the Pāli as rather the exact equivalent for *silastāmbha*, a stone pillar (made neuter) : the sentence may therefore thus be transcribed इयं धर्मलिपिः अतः अयं शिलास्तम्भाः एव शिलाधारिका एव ततः कर्तव्याः एन एष चिरस्थितिः स्यात्. The translation is given in the text. *Aḍhāra*, a receptacle, a stone intended to contain a record. The words *silathabhanī* and *siladhalakānī* however, being in the plural and neuter, require *kataviyani* also neuter, which may be effected by altering the next word *ena* to *āni*,—*ena* being superfluous though admissible as a duplication of *esa*.

VII.—Abstract of a Meteorological Register kept at the Cathmandu Re-

Day.	Observations at 10 A. M.				Obs. at 4 P. M.				Wind ; weather ; rain.		
	Bar. at 32°.	Thermometer. Air.	Wet	Diff.	Bar. at 32°.	Thermometer Air.	Wet	Diff.	At 10 A. M.	At 4 P. M.	Rain.
Mar.1	25,539	50	43	7	25,464	56	47	9	SW. cloudy.	SW. cloudy.	
2	492	52	44	8	376	63	53	10	W. clear.	W. clear.	
3	437	54	45	9	329	61	46	15	W. ditto.	SW. cloudy.	
4	486	52	47	5	382	64	47	17	W. ditto.	W. clear.	
5	472	53	48	5	396	63	47	16	W. cloudy.	W. ditto.	
6	517	51	45	6	417	63	46	19	SW. ditto.	W. ditto.	
7	509	53	46	7	404	67	48	18	W. clear.	W. ditto.	
8	502	55	48	7	423	68	49	19	W. ditto.	W. ditto.	
9	537	54	47	7	..	..	..	..	SW. cloudy.		
10											
11											
12											
13	..	..	..	..	384	65	47	18		W. ditto.	
14	368	56	47	9	233	65	48	17	W. clear.	W. ditto.	
15	290	53	46	7	214	67	50	17	W. ditto.	W. ditto.	
16	394	55	48	7	279	69	53	16	W. ditto.	W. ditto.	
17	439	57	50	7	321	68	52	16	W. ditto.	W. ditto.	
18	469	57	50	7	338	68	52	16	W. ditto.	SW. cloudy.	
19	449	57	50	7	316	70	52	18	SW. cloudy.	W. clear.	
20	379	58	51	7	263	71	56	15	W. clear.	W. ditto.	
21	309	58	51	7	190	67	52	14	W. ditto.	NW. cloudy.	0173
22	297	55	50	5	234	69	55	14	W. ditto.	W. clear.	
23	387	58	52	6	328	69	55	14	W. ditto.	W. ditto.	
24	439	61	53	8	330	70	56	14	W. ditto.	W. ditto.	
25	409	62	54	8	308	72	57	15	W. ditto.	W. ditto.	
26	384	64	55	9	336	70	57	13	W. ditto.	W. cloudy.	
27	441	65	55	10	353	73	55	18	W. ditto.	W. clear.	
28	311	63	50	13	189	74	52	22	W. ditto.	W. ditto.	
29	231	63	51	12	132	73	49	24	W. ditto.	W. ditto.	
30	263	59	47	12	196	71	49	22	W. ditto.	W. ditto.	
31	343	58	47	11	235	69	51	18	W. ditto.	NW. ditto.	
Mean,	25,410	56.7	48.6	6.9	25,299	64.4	48	16.4			0173
Apr.1	25,376	58	48	10	25,236	69	48	21	W. clear.	W. clear.	
2	346	62	50	12	235	61	48	13	W. ditto.	NW. cloudy.	
3	390	54	49	5	274	64	54	10	W. cloudy.	NW. ditto.	0565
4	347	55	50	5	254	68	50	18	W. fog.	W. clear.	
5	356	58	56	6	232	71	54	17	W. clear.	W. ditto.	
6	302	60	52	8	229	74	52	22	W. ditto.	W. ditto.	
7	338	62	54	8	227	76	54	22	NW. ditto.	W. ditto.	
8	317	63	52	11	197	76	50	26	W. ditto.	W. ditto.	
9	350	62	50	12	246	72	53	19	SW. cloudy.	SW. cloudy.	
10	313	64	52	12	229	71	51	20	W. clear.	SW. ditto.	
11	280	61	52	9	189	74	55	19	W. ditto.	W. clear.	
12	327	62	53	11	233	75	55	20	SW. clear.	W. ditto.	
13	359	63	53	10	224	77	57	20	S. ditto.	S. calm.	
14	307	66	56	10	..	..	..	..	SW. ditto.		
15	297	67	56	11	178	80	52	28	W. ditto.	W. clear.	
16	277	66	55	11	202	78	54	24	S. calm.	W. ditto.	
17	301	67	54	13	173	75	58	17	S. ditto.	S. cloudy.	
18	217	67	56	11	..	..	..	..	S. ditto.		
19	234	68	57	11	155	76	60	16	SW. ditto.	W. calm.	
20	275	70	60	10	175	80	60	20	SW. breezy.	W. breezy.	
21	259	74	57	17	142	82	60	22	SW. calm.	W. ditto.	
22	302	70	56	14	225	81	55	26	SW. ditto.	SW. calm.	
23	409	66	51	15	325	75	52	23	SW. ditto.	SW. ditto.	
24	499	64	50	14	377	74	53	21	SW. ditto.	SW. ditto.	
25	446	62	50	12	..	..	..	..	SW. ditto.		
26	431	63	53	10	337	75	54	21	SW. ditto.	W. clear.	
27	430	65	53	12	..	..	..	..	SW. ditto.		
28	393	66	55	11	295	80	60	20	W. ditto.	SW.	
29	452	69	58	11	221	81	55	26	SW. ditto.	NW.	
30	323	71	55	16	205	80	54	26	SW. ditto.	W.	
Mean,	25,346	64	53	11	25,231	74	54	20			0865

sidency for 1837. By A. CAMPBELL, Esq. M. D. Nipal Residency.

Observations at 10 A. M.					Obs. at 4 P. M.				Wind ; weather ; rain.		
Day.	Bar.	Thermometer			Bar.	Thermometer.			At 10 A. M.	At 4 P. M.	Rain.
	at 32°.	Air.	Wet	Diff.	at 32°.	Air.	Wet	Diff.			
May 1	25,359	71	54	17	25,317	72	55	17	SW. clear.	NW. cloudy.	
2	369	66	52	14	279	78	56	22	SW. ditto.	NW. clear.	
3	404	65	54	11	317	68	56	12	W. cloudy.	W. ditto.	0173
4	454	55	50	5	323	56	50	6	N. W. rain.	NW. rainy.	519
5	377	56	50	6	210	64	54	10	N. W. ditto.	W. clear.	519
6	365	60	54	6	297	71	55	19	W. clear.	W. fine.	
7	419	66	56	10	331	76	60	16	W. ditto.	W. ditto.	
8	391	70	58	12	233	79	56	23	NW. ditto.	W. ditto.	043
9	354	68	57	11	260	77	58	19	W. fine.	W. ditto.	173
10	382	65	57	8	289	75	57	18	SW. clear.	W. ditto.	
11	370	65	56	9	250	77	56	21	NW. ditto.	SW. cloudy.	
12	347	66	54	12	253	76	55	21	NE. ditto.	NW. ditto.	
13	283	70	55	15	182	78	56	22	NE. ditto.	W. ditto.	
14	281	71	58	13	199	79	60	19	NE. ditto.	W. hazy.	
15	279	72	58	14	199	81	60	21	NE. ditto.	W. ditto.	
16	287	72	58	14	205	82	58	24	NE. ditto.	W. ditto.	
17											
18											
19											
20											
21	233	75	58	17	123	82	62	20	NE. clear.	W. cloudy.	
22	250	73	60	13	164	83	62	21	E. cloudy.	NW. ditto.	
23	267	75	62	13	169	84	64	20	NE. clear.	W. ditto.	
24	255	71	60	11	185	82	62	20	NE. ditto.	W. clear.	
25	306	74	61	13	219	60	64	18	SE. cloudy.	W. cloudy.	
26	337	76	63	13	249	82	66	16	NE. clear.	SW. ditto.	
27	290	73	65	8	273	83	65	18	NE. ditto.	W. ditto.	596
28	221	76	68	6	140	84	66	18	E. ditto.	W. clear.	
29	180	78	68	10	093	87	65	22	NE. ditto.	W. ditto.	
30	139	79	68	11	082	88	65	23	NE. ditto.	W. ditto.	
31	179	80	65	15	117	87	66	21	NE. ditto.	W. cloudy.	
Mean,	25,319	69	53	11	25,217	78	59	19			2023
June 1	25,166	77	64	13	25,093	86	64	22	W. clear.	W. clear.	
2	122	77	60	17	029	82	64	18	NE. ditto.	W. ditto.	
3	139	75	56	19	097	85	57	28	N. ditto.	W. ditto.	
4	246	74	57	17	168	84	58	26	W. ditto.	W. ditto.	
5	307	75	60	15	231	85	58	27	NE. ditto.	W. ditto.	
6	267	76	56	20	195	85	57	28	NE. hazy.	W. hazy.	
7	242	77	57	20	195	86	60	26	E. ditto.	W. ditto.	
8	330	77	62	15	225	82	65	17	E. ditto.	SW. cloudy.	
9	349	75	61	14	224	83	62	21	W. clear.	W. clear.	
10	288	74	65	9	207	82	62	20	NE. cloudy.	NW. ditto.	0346
11	265	76	61	15	194	84	61	23	NW. clear.	W. ditto.	
12	250	77	62	15	173	86	61	25	NW. ditto.	W. ditto.	
13	276	77	62	15	173	87	62	25	NE. ditto.	W. ditto.	
14	209	79	61	18	135	87	61	26	NW. ditto.	W. ditto.	
15	176	77	60	17	098	88	61	27	NW. ditto.	W. ditto.	
16	153	81	60	21	062	89	63	26	NW. ditto.	W. ditto.	
17											
18											
19											
20	The first fall of				rain at 1 P. M.				win d at W. thun der.		
21	25,371	75	66	9	25,280	78	70	8	E. cloudy.	SE. cloudy.	580
22	362	73	66	7	256	78	70	8	SE. ditto.	E. ditto.	436
23	262	74	65	9	235	75	67	8	SE. ditto.	SE. rain.	173
24	232	74	67	7	147	76	67	9	SE. ditto.	NW. cloudy.	173
25	159	74	66	8	112	78	70	8	NW. ditto.	W. ditto.	1547
26	142	74	70	4	094	77	71	6	E. ditto.	E. ditto.	
27	166	74	67	7	082	78	70	8	E. ditto.	SW. ditto.	510
28	118	74	69	5	054	77	69	8	E. ditto.	W. ditto.	376
29	150	74	69	5	074	77	70	7	SE. ditto.	SW. ditto.	1557
30	178	73	67	6	082	78	71	7	NE. ditto.	W. ditto.	856
Mean,	25,228	75.5	63.3	12.3	25,150	71.2	64.3	16.9			6563

March.—‘Clear’ means a cloudless sky not a clear atmosphere. During the greater part of this month there has been a thick haze from 11 A. M. till sunset. In ordinary seasons this does not commence before the month of May, but this year we have not our usual frequent spring showers.

April.—The Barometrical range between 10 and 4 is .115. The Thermometrical range 10°. Mean depression of wet bulb, 15.5.

This is a most unusually dry season. The frequent spring showers peculiar to this climate have been altogether wanting this season. A heavy haze 25 days out of the 30.

May.—The hottest, and driest month of May within the recollection of the oldest inhabitants. The observations made in the northern end of a western open verandah : mean barometrical range for the day, 98; do. thermometrical 9°; average depression of wet bulb 15°.

June.—From the 1st to the 20th the weather was hotter and drier than has ever before been recollected in Cathmandu. Mean temperature from 1st to 16th 77° at 10 A. M.; do. do. at 4 P. M. 85°. Mean temp. from 21st to 30th at 10 A. M. 73°; do. do. at 4 P. M. 77°.

VIII.—*Proceedings of the Asiatic Society.*

Wednesday Evening, 2nd August, 1837.

The Rev. W. H. MILL, D. D., Vice-President, in the chair.

RUSTOMJEE COWASJEE, Esq., Baboo SUTTCHURN GHOSAL, and Captain BOGLE, were elected members of the Society.

Dr. G. G. SPILSBURY and Major J. R. OUSELEY were proposed by the Secretary, seconded by Mr. CRACROFT.

Dr. G. MCPHERSON, *Berhampore*, proposed by Capt. PEMBERTON, seconded by Col. MACLEOD.

Letters from Messrs J. MUIR and G. W. BACON, acknowledged their election.

Letter from the Royal Societies of London and Edinburgh, and from the Society of Arts, acknowledged receipt of the 20th vol. of Asiatic Researches.

The Secretary read correspondence with Government pursuant to the resolution of last meeting regarding the museum.

To H. T. PRINSEP, Esq.

Secretary to Government, General Department.

SIR,

I am directed by the Asiatic Society to acknowledge the receipt of your letter, dated the 28th ultimo, to the address of their President conveying the reply of the Right Honorable the Governor General of India in Council to the Society's representation on the subject of their museum of antiquities and natural history.

The Society feel that they have every reason to be highly flattered with the consideration and consideration extended to their address by the members of government; and although a reference to the Honorable the Court of Directors has been deemed indispensable before finally determining on the adoption of the Society's proposition for the formation of a national museum at the cost of the state, still they entertain the most sanguine assurance of a favorable issue under the encouragement and recommendation with which His Lordship in Council has been pleased to promise that the reference home shall be accompanied.

On the strength of this confident expectation a very full meeting of the Society held, on the 5th instant, came to the resolution that it would be inadvisable at such a juncture to break up the establishment, and abandon the incipient museum upon which they had for two years devoted so considerable a portion of their income, and thus perhaps have to recommence their collections a year hence, should the Honorable Court acquiesce in the proposed measure.

It was consequently resolved that a second respectful application should be submitted to the Right Honorable the Governor General in Council in immediate connection with their former address to inquire :—

Whether, in order to maintain the Society's Museum in its present state of efficiency, pending the reference on the subject of its extension and conversion into a

public institution, the government would be disposed to sanction a monthly grant of 200 Rupees, the actual sum which is now obliged to be withdrawn from this object, on account of other calls on the Society's funds.

And secondly, whether (in order to avoid unnecessary loss of time) the Government would entrust the Society with a certain sum, say not exceeding 800 Rupees per mensem, to be expended in the accumulation of antiquities, manuscripts, and objects of natural history and science; on the condition that, in the event of the Honorable Court's declining their sanction to the Society's proposal, the whole of the objects thus collected shall be placed at the disposal of Government in acquittance of the money advanced.

I have the honor accordingly to request that you will be pleased to obtain the sentiments of His Lordship in Council on these modifications of the original proposition to which it is hoped there will be the less objection, because it is known that the Honorable Court has an extensive and valuable museum and library to which such an accession cannot but prove acceptable.

Asiatic Society's Apartments, }
Calcutta, 10th July, 1837. }

I have the honor to be, &c.
(Signed) JAMES PRINSEP,
Secy. Asiatic Society.

To JAMES PRINSEP, Esq.

Secretary to the Asiatic Society.

SIR,

I am directed to acknowledge the receipt of your letter dated the 10th instant, submitting further propositions connected with the condition of the funds of the Society and its resort to Government for aid in maintaining the museum of antiquities and natural history already commenced, and in reply to state that the Right Honorable the Governor General of India in Council sanctions, pending the reference on the subject intended to be made to the Honorable the Court of Directors, the payment of 200 rupees per mensem for the establishment and expenses necessary to keep up the existing museum and library of the Asiatic Society. Orders will accordingly be issued for the payment of this amount monthly from the 1st proximo to the receipt of the Secretary of the Asiatic Society.

2. With respect to the further request urged on the part of the Society, viz. that the Governor General of India in Council will allow the sum of 800 rupees per mensem to be held applicable to the purchase of objects of curiosity or antiquarian interest, the Society being under obligation to account for the expenditure of the money, and to deliver the articles provided for transfer to the Honorable Court's museum in London if so ordered. His lordship in Council feels compelled to decline to make any specific appropriation of funds to such objects on the terms stated, but he will be ready to receive from the Society recommendations for the purchase or other procurement of objects of more than common interest of which the Society may receive information, and for the obtainment of which it may want the necessary funds.

3. His Lordship in Council desires it to be understood however that the objects for which the aid of Government funds may be solicited, ought not to be of a perishable nature—the utility of collecting such in a climate like that of Bengal being in the opinion of his Lordship in Council very doubtful.

Council Chamber, }
26th July, 1837. }

I am, &c. .
H. T. PRINSEP,
Secy. to Govt.

A member inquired what the Committee of Papers proposed doing with the government grant, the Secretary explained that as the money had been asked for a specific object, he concluded it would be at once devoted to the payment of the museum contingent. The Curator was, it is true, about to quit Calcutta, but as that officer's resignation was not yet before the meeting, he should defer making any motion with regard to the disposal of the grant (the acceptance of which he confessed went exceedingly against his own feelings of the dignity of the Society) until a future occasion.

Some copies of the third volume of the *Mahābhārata* just completed were laid on the table. The printer's bill for this volume (500 copies, 850 pages) amounted to Rupees 3.693 13.

Library.

COLEBROOKE'S Miscellaneous Essays, 2 vols.—presented on the part of the late author.

Transactions of the Royal Society of Edinburgh, Vol. XIII. Part 2nd, 1836, also Journals of Proceedings—presented by the Society.

Transactions of the Society of Arts, Vol. LI. Part 1,—*presented by M. Aikin for the Society.*

Memoirs of the Astronomical Society of London, Vol. IX.—*presented by the Society.*

A Companion to Johnson's Dictionary, English and Bengálí,—by J. MENDIES, 1828—*presented by the author.*

Dictionary in English, Bengálí, and Manipurí, by Captain GORDON, Political Agent at Manipur—*presented by the author through Mr. Trevelyan.*

The characters of Theophrastus, translated into Armenian, Venice, 1830—*presented by Joh. Ardall.*

The Quarterly Journal of Medical and Physical Society, No. III.—*by the Editors, Professors Goodeve and O'Shaughnessy.*

Meteorological Register for June, 1837—*by the Surveyor General.*

Lardner's Cyclopaedia, Greece, vol. 4, from the booksellers.

—————, Soutbey's Admirals, vol. 4.

Reponse de M. de Paravey sur l'antiquité Chinoise, a paper addressed under envelope to the President—*by the author.*

Adverting to the edition of the Miscellaneous Essays of the late Mr. H. T. COLEBROOKE announced among the presentations to the library this evening, Mr. J. T. PEARSON called to the attention of the meeting that although it was impossible now to return thanks to the illustrious author for what might be called his dying bequest to literature, the Society might justly place on record some appropriate acknowledgment of its great obligations to this eminent orientalist, and some expression of its regret at the termination of his honorable and useful career. He thought it would be an excellent plan to follow the example of the institute at Paris, in its eulogistic memoirs on the death of eminent members—such as those pronounced by the Baron CUVIER on so many occasions.

The meeting concurring in Dr. PEARSON's proposition which was seconded by Mr. HARE, and the Vice-President, Dr. MILL, having acceded to the request of the meeting to embody in their present resolution an abstract of the services rendered by Mr. COLEBROOKE to the Society, and to Asiatic literature in general,—it was accordingly

Resolved unanimously, that the Asiatic Society cannot place on its shelves this last donation from HENRY THOMAS COLEBROOKE, so long one of its most distinguished members, without recording a tribute of affection for his memory, of admiration for his great talents, and regret for the loss sustained by oriental literature through his lamented death.

“Mr. COLEBROOKE was proposed as a member of this Society in the year 1792, and his first essay “on the duties of a faithful Hindu widow” was read in the last season of Sir WILLIAM JONES' occupation of the chair, in April 1794. Though on an insulated subject only, which various circumstances however render deeply interesting, this short essay well exemplifies the manner in which he exhausts every subject of that nature that he undertakes: and is a happy prelude to that series of splendid contributions to the society, which in profundity of acquaintance with all subjects of Indian literature and science,—in the union of the most extensive erudition with the most chastened judgment, and an accurate scientific acquaintance with the several subjects which his essays collaterally embrace, are unsurpassed by those of any other contributor to our Researches,—or by any who, either before or since, have pursued the same unbeaten paths of literature.

His next essay was the “enumeration of Indian classes,” or (as we commonly term them) castes—in the 5th volume of the Researches; an able and excellent elucidation of a subject of no common interest. And this, after some less important contributions, was followed by the essays on the

Religious Ceremonies of the Hindus, and on the Sanskrit and Prakrit languages, which appear in that volume and in the 7th—essays which would be of themselves sufficient to place the author in the highest rank of oriental scholars,—and which must long continue to form the best textbooks of those who wish to investigate the depths of Indian literature and religion.

The translation of one of the more recent inscriptions on the Delhi lāt, which appears also in the 7th volume of the *Researches*, is chiefly interesting as being the commencement of the author's more extensive researches into monuments of the same kind in our later volumes: he was among the first to point out the great importance to the knowledge of ancient India of a pursuit, the enlargement of which is daily increasing our stock of historical information. The "account of certain Muhammiadan sects" in the same volume contains some valuable particulars respecting the origin of the curious race so well known in the west of India under the name of *Bohras*; and proves that in the midst of his accurate study of the more secluded literature and monuments of the Hindus,—the author was versed also in the learned records of Western Asia.

The dissertation which bears, perhaps most of all, the stamp of the profound Sanskrit learning of the author, is that on the *Vedas* in our 8th volume; a work which, though necessarily leaving much undone that is yet required towards furnishing a complete analytical index to those records of the ruder language, and oldest worship of the Hindus,—has found none to second, much less to complete, or to supersede the masterly outline of their contents which is here presented to the inquiring student. In this, as in the other essays of Mr. COLEBROOKE,—the reader feels that it is not a mere philologist, or collector of ancient records that he is consulting,—but one whose critical sagacity weighs well the value, the age, and the import of every authority that he alleges: and whose statements in consequence, may be received with the most entire respect and confidence.

The later volumes of the *Researches* are adorned not only by the elaborate "Observations on the Jains" in which very respectable classical erudition is brought to aid profound Indian research,—and the learned and interesting Essay on Sanskrit and Prakrit poetry,—but by the author's articles on Hindu astronomy. To this deeply interesting subject of inquiry none has so completely brought the qualification desiderated by IDELER, the union of Sanskrit learning with competent astronomical science. The account of the Indian and Arabian divisions of the Zodiac in the 9th volume,—and the essay in the 12th on the notions of the Hindu mathematicians respecting the precession of the equinoxes and the motions of the planets,—are most valuable contributions to our knowledge on this subject. They are the best corrections to the extravagant notions of Indian antiquity which the preceding speculations of BAILLY and others had deduced from imperfect notices of the Hindu observations: and also to the crude and fanciful speculations with which a writer on the

opposite side, the late Mr. J. BENTLEY, had unhappily adulterated some very valuable and interesting calculations.

Such, with some articles of less moment, but all deserving perusal, are the contributions of Mr. COLEBROOKE to the Researches of the Society, of which he was elected Vice-President on the 5th of October, 1803, and President on the 2nd of April 1806,—an office which he continued to fill until his departure to England in 1815. But it would be unpardonable to omit all mention of the works separately published by him while resident here: particularly the Sanskrit Grammar, with its very able critical preface,—the edition of the ancient Sanskrit vocabulary, the *Amera Cosha*, to the interpretation of which much botanical knowledge is made to contribute;—the very erudite and ingenious work on the Algebra of the Hindus,—and the Digest of Hindu Law, a standing monument of the professional value of the writer, and of his skill at the same time as a jurist and an oriental scholar.

Neither would it be pardonable to omit all mention of what has been contributed by Mr. COLEBROOKE to the same cause since his return to England, where he acted zealously as the Society's agent until age and infirmities compelled him, in 1830, to relinquish the duties of the office to which they elected him. This period is signalized by the erection of the Royal Asiatic Society, to which, as their first President, Mr. COLEBROOKE delivered his inaugural discourse in March 1823, and of whose transactions his articles may be regarded as the principal ornament. Of these the essays on the Philosophy of the Hindus in its five principal divisions is unquestionably the most important, relating as they do, to a subject which none who studies the history of the human mind can regard otherwise than with the greatest interest,—and written with an ability, a mingled profundity and clearness, which challenges comparison with the best of his preceding works. A perusal of these five essays—as they were successively published in the two first volumes of the R. A. S. Transactions, or as they are now republished with the best of his earlier essays in the selection now presented to our library,—will at once convince every discerning reader of their immeasurable superiority to any thing that had been before published on the same subject."

Mr. MACNAGHTEN presented in the name of Mr. WILKINSON a second pamphlet by SOOBAJEE BAPPOO in *Maratha* in reply to the Paudits of *Poona*, who have defended the Pauranic system of astronomy, in a brochure entitled *Avirodha prakāśa*.

A letter from Major Low, dated Province Wellesley, 7th July, proffered to the Society, a manuscript description of a political mission to the Siamese in lower *Siam*, provided that it could be published *complete with the six drawings attached*. Referred to the Committee of Papers.

Literary.

Mr. WATHEN invited the Society's notice to a prospectus first made pub-

lic in the *Bombay Courier* some months back, for taking accurate drawings of the remains in the *Adjunta Caves*, and publishing them by subscription.

Resolved, that the Society subscribe for two copies and circulate the notice among its members. [See cover of the present number.]

Read a letter from Mr. Secretary MACNAGHTEN forwarding a manuscript grammar of the *Beloochee* language, by Lient. LEECH of the *Bombay Engineers*.

Extract of a letter from the Hon'ble G. TURNOUR of Ceylon was read : stating that he had found by means of the new key, that the Delhi lāt inscription related to the *Daladī* relic or sacred tooth of BUDDHO in Ceylon.

Lieut. SIDDONS presented a continuation of his translation of the *Dadupanthī Grantha*, the chapter on meditation.

Lieut. E. CONOLLY forwarded an account of a visit to the ruins of *Oujein*, with notice of various coins and antiquities found there : accompanied with sketches by Lieut. KEWNEY, including two of the great meteor observed on the 11th January last in central India.

Lieut. KIRTOE announced the safe arrival of the *Bhubaneswar* inscription-slabs, which he was about to return to their respective temples.

Physical.

Mr. B. H. HODGSON communicated to the Society copies of correspondence regarding the publication of his work on the *Zoology of Nipal*, and of the arrangements he had effected, requesting that the Society would add such suggestions as to them might appear desirable.

Resolved, that the Society forward the papers (as requested) to Sir A. JOHNSTON, stating their concurrence in Mr. HODGSON's views as to the mode and scale of publication, and urging such support for the work as the home Society should be able to afford among its members as well as through its influence with the Honorable Court.

Mr. HODGSON has obtained the valuable aid of Sir WM. JARDINE to superintend the publication of the plates, which it is proposed to execute in lithography on an economical scale, so as to make the work a text-book for Indian naturalists rather than a costly ornament to the drawing room of the rich as intended by Mr. GOULD, who estimated the expence of such an edition at a lakh of rupees ! The descriptive portion Mr. HODGSON judiciously defers publishing until his return to Europe, and it will be presented in a convenient octavo form separate from the plates.

A generic and specific account of the *Gauri Gau* (whose head was lately exhibited by Mr. EVANS to the Society) was also received from Mr. HODGSON.

Journal of a trip to the *Boorenda* pass in the *Kandāwer* district of the *Himākaya*, by Lieut. THOMAS HUTTON, was communicated by Dr. PEARSON.

[This paper from its length we fear we shall be obliged to publish piece-meal ; it contains much that interests the naturalist.]

A Boa Constrictor presented by Mr. R. GWATKIN, stuffed in the museum.

A long-tailed thrush, presented by Dr. L. BURLINI.

A crab, set up, varnished, and presented by M. DELESSERT, who in his parting note tendered his services to procure objects of interest to the Society at *Pondicherry*, whither he was now proceeding.

IX.—Miscellaneous.

1.—*Proportion of rain for different lunar periods at Kandy, Island of Ceylon.*
[Extract of a letter from Capt. W. R. ORD.]

As regards this Island it may be gratifying to others to learn that through the kindness and encouragement of Major General SIR JOHN WILSON, commanding the forces, I have been enabled to commence a continuous series of two-hourly registrations of the thermometer, and an hourly one once a week at this station, on the principle recommended by the British Association in the 1st vol. of their report, speaking of Devonport; and a friend in Colombo has kindly assured me he will take charge of a similar operation at that place. Thus I am induced to hope that this key of Southern India may yet bear its share in the promotion of science, so fine an example of which the Peninsula is spreading before us.

The highly interesting explanation of the cause of the different quantities of rain falling from different heights above the ground given in the Asiatic Journal No. 37, led me to calculate what the augmentation of one drop might be through the respective falls, and which appears to be as follows; namely,—

In 1000th parts of its own diameter, a drop of rain falling to the earth at York, gains, from an elevation of

During the warmer months.		During the year.		During the colder months.	
43½ feet..	..	42	..	56	..
	..	or	..	or	..
	of its own dia. about	$\frac{1}{23}$	..	$\frac{1}{18}$	..
213 ..	..	114	..	148	..
	..	or	..	or	..
	..	$\frac{1}{8}$	..	$\frac{1}{7}$	..

In order to attempt a similar experiment, with the permission of His Excellency the Governor I have established a pluviometer and evaporator on the top of the Pavilion here, at a height of about 75 feet above those at my own house, and also one on a hill about 350 feet above the latter; from which, when it is considered that our climate is a perpetual summer, and our average annual fall of rain nearly 80 inches, I think the result may be worthy of notice.

For those who are interesting themselves in this subject I take the liberty of adding the following remarks made through a succession of 32 lunations on the fall of rain from January 1834 to July 1836; within five days before the day of the new moon, or in

	fall in inches.		comparative fall.
176 days before new moon, ..	53·325	or as	.. 100·0
„ after new moon, ..	43·875	to	.. 82·3
„ intermediate, ..	26·766	„	.. 50·2
„ before full moon, ..	33·405	„	.. 62·6
„ after full moon, ..	28·07	„	.. 52·6
„ intermediate, ..	38·25	„	.. 71·7

The 176 intermediate are calculated from the actual fall in the 121 and 120 days intervening.

From such statements aberrating rules might perhaps be drawn; but it would appear that allowance ought to be made for extraordinary falls which arise from circumstances with which we have little acquaintance, and which, as they cannot be introduced into general formulæ make all our calculations more or less erroneous.

2.—*Memorandum of the fall of the Barometer at Macao during the severe Hurricane, on the 5th and 6th August, 1835.*

[Communicated by Capt. HENNING.]

Day and hour.	Barom.	Day and hour.	Barom.	Day and hour.	Barom.
5th 1 00 P. M.	29.47	6th 0 30 A. M.	28.40	6th 4 10	28.90
2 30	29.28	0 45	28.30	4 54	28.97
5 00	29.20	1 20	28.05	5 15	29.02
7 20	29.12	1 25	28.08	6 00	29.08
9 00	29.08	1 45	28.20	6 45	29.12
10 20	28.95	1 55	28.30	7 45	29.20
10 45	28.90	2 00	28.37	8 15	29.21
11 05	28.85	2 25	28.56	8 45	29.23
11 30	28.75	2 45	28.68	9 30	29.27
11 55	28.65	3 10	28.75	10 25	29.30
0 15	28.50	3 40	28.83	11 00	29.34

At 2 P. M. the barometer had risen to 29.42 and it continued to rise to 29.65, at which point it usually stands during fine weather. The Hurricane commenced on the evening of the 5th after three or four days very hot weather. Its greatest violence was on the morning of the 6th about 2 o'clock.

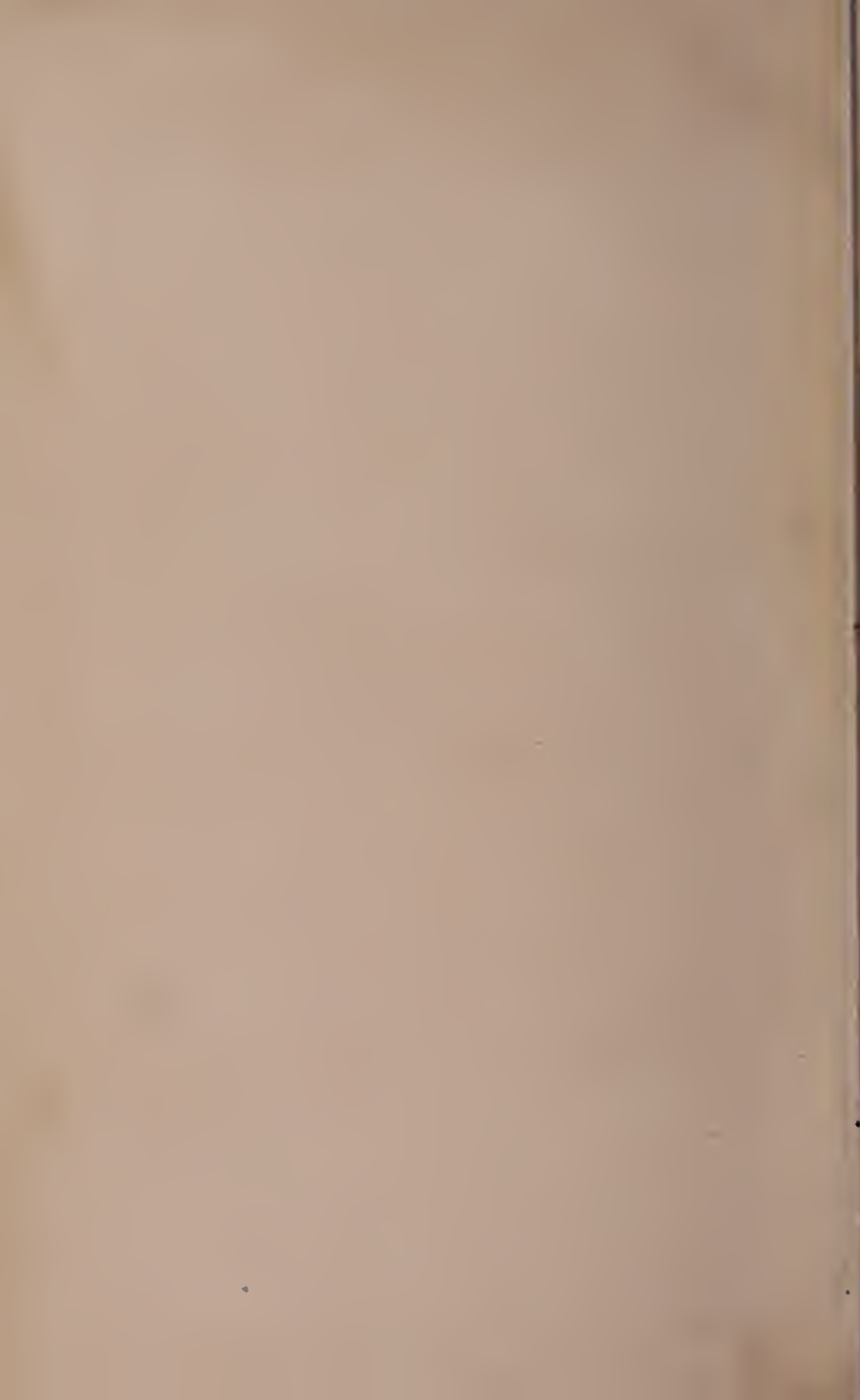
3.—*The Geological Society of London.*

On Friday Feb. 17, 1837, the anniversary of this Society was held in Somerset House. The president, Mr. Lyell, communicated to the meeting, that the council had awarded two Wollaston medals; one to Captain Cautley, of the Bengal artillery, and the other to Dr. Hugh Falconer, of the Bengal Medical Service for their geological researches and discoveries in fossil zoology, in the Sewalik or Sub-Himálayan range of mountains. On presenting the medals to Dr. Royle to transmit to his friends in India, the president expressed his conviction, how gratifying it must be to him to be the medium of communicating to Captain Cautley and Dr. Falconer the high sense entertained of their services to science by the Geological Society of London, who award these medals as a token of the sympathy they feel for those so zealously labouring in a distant land for the promotion of a common cause. The president further stated, that in his address he would treat more fully of the extent of their labours, and hear testimony to the zeal and industry with which these gentlemen had investigated the structure of the range extending along the southern base of the Himálayan mountains, between the Ganges and Sutlege rivers, as well as to the talent they had displayed in unravelling the anatomical peculiarities of the extinct genus *Sivatherium*, and of new species of other genera; and concluded by requesting, that in forwarding these medals, the first sent by the Geological Society to India, that Captain Cautley and Dr. Falconer should be assured of the unabated interest which the Society take in their researches, together with ardent hopes for their future welfare and success. Dr. Royle, in reply, said, he did feel high gratification at being made the medium of transmitting to India the distinguished honours conferred by the Geological Society on his friends, Captain Cautley and Dr. Falconer; as he could himself hear testimony to the zeal which animated those gentlemen in the prosecution of geological researches. Having had opened to their investigation one of the most extensive deposits of fossil remains, and being without books, without museum, or the aid of skilful naturalists, they had, undeterred by difficulties, proceeded to the examination of extinct forms, by making a museum of the skeletons of the animals existing in the forests, the rivers, and the mountains, of northern India. By these means they had come to decisions which had been approved of by anatomists, both of London and Paris. He expressed, also, his assurance, that the approbation of the Geological Society would not only stimulate them to fresh exertions, but excite others to follow their example.—*Literary Gazette, Feb. 25.*

Meteorological Register, kept at the Assay Office, Calcutta, for the Month of July, 1837.

Day of the Month.	Observations at 10 A. M.						Observations at 4 P. M.						Calculated Humidity.		Register Thermometer extremes.		Rain.		Wind.	Weather.		
	Old Stand. Barometer at 32°.	New Stand. Barometer reduced.	Thermometer in air.	Depression of wet bulb.	Do. by Leslie's Hygro.	Dew-point.	Thermometer in air.	Depression of wet bulb.	Do. by Leslie's Hygro.	Dew-point.	Thermometer in air.	Depression of wet bulb.	Do. by hair.	Calculated Humidity.	Heat in sun.	Thermometer extremes.	On the ground.	At elevation.				
1	29.546	503	84.7	1.3	3.7	80.2	84.7	1.3	3.7	80.2	84.7	1.3	84	84	74	73	85	85	85	85	85	85
2	440	442	86.7	4.0	6.4	77.0	86.7	4.0	6.4	77.0	86.7	4.0	85	85	74	73	85	85	85	85	85	85
3	442	442	86.1	0.9	3.4	79.7	86.1	0.9	3.4	79.7	86.1	0.9	85	85	82	82	85	85	85	85	85	85
4	568	568	83.8	1.0	4.0	78.2	83.8	1.0	4.0	78.2	83.8	1.0	83	83	82	82	85	85	85	85	85	85
5	568	568	83.5	0.7	3.1	76.6	83.5	0.7	3.1	76.6	83.5	0.7	83	83	82	82	85	85	85	85	85	85
6	536	536	85.3	0.6	3.4	77.5	85.3	0.6	3.4	77.5	85.3	0.6	83	83	82	82	85	85	85	85	85	85
7	432	432	85.1	0.8	3.0	79.0	85.1	0.8	3.0	79.0	85.1	0.8	83	83	82	82	85	85	85	85	85	85
8	450	450	83.5	1.0	4.0	76.5	83.5	1.0	4.0	76.5	83.5	1.0	83	83	82	82	85	85	85	85	85	85
9	427	427	86.2	2.8	5.7	75.3	86.2	2.8	5.7	75.3	86.2	2.8	83	83	82	82	85	85	85	85	85	85
10	427	427	86.2	2.8	5.7	75.3	86.2	2.8	5.7	75.3	86.2	2.8	83	83	82	82	85	85	85	85	85	85
11	400	400	83.8	1.3	3.6	78.5	83.8	1.3	3.6	78.5	83.8	1.3	83	83	82	82	85	85	85	85	85	85
12	366	366	86.8	2.6	6.1	76.8	86.8	2.6	6.1	76.8	86.8	2.6	83	83	82	82	85	85	85	85	85	85
13	406	406	85.2	2.7	8.7	75.4	85.2	2.7	8.7	75.4	85.2	2.7	83	83	82	82	85	85	85	85	85	85
14	568	568	87.7	3.9	6.1	77.6	87.7	3.9	6.1	77.6	87.7	3.9	83	83	82	82	85	85	85	85	85	85
15	707	707	89.6	3.9	4.9	76.5	89.6	3.9	4.9	76.5	89.6	3.9	83	83	82	82	85	85	85	85	85	85
16	512	512	86.3	1.8	6.1	78.1	512	1.8	6.1	78.1	512	1.8	83	83	82	82	85	85	85	85	85	85
17	502	502	86.5	1.9	5.7	77.4	502	1.9	5.7	77.4	502	1.9	83	83	82	82	85	85	85	85	85	85
18	502	502	86.1	1.4	5.7	77.4	502	1.4	5.7	77.4	502	1.4	83	83	82	82	85	85	85	85	85	85
19	652	652	83.1	0.6	2.2	77.1	652	0.6	2.2	77.1	652	0.6	83	83	82	82	85	85	85	85	85	85
20													83	83	82	82	85	85	85	85	85	85
21	575	546	83.5	0.6	1.0	78.5	546	0.6	1.0	78.5	546	0.6	83	83	82	82	85	85	85	85	85	85
22	575	546	82.6	0.1	4.5	78.3	546	0.1	4.5	78.3	546	0.1	83	83	82	82	85	85	85	85	85	85
23	574	507	85.6	2.6	0.0	78.0	507	2.6	0.0	78.0	507	2.6	83	83	82	82	85	85	85	85	85	85
24	575	409	85.3	2.6	0.0	78.0	409	2.6	0.0	78.0	409	2.6	83	83	82	82	85	85	85	85	85	85
25	483	447	84.9	1.7	4.1	77.3	447	1.7	4.1	77.3	447	1.7	83	83	82	82	85	85	85	85	85	85
26	572	337	84.0	1.5	3.3	77.4	337	1.5	3.3	77.4	337	1.5	83	83	82	82	85	85	85	85	85	85
27	500	500	82.0	1.8	1.8	78.0	500	1.8	1.8	78.0	500	1.8	83	83	82	82	85	85	85	85	85	85
28	502	405	88.7	4.4	3.2	77.6	405	4.4	3.2	77.6	405	4.4	83	83	82	82	85	85	85	85	85	85
29	572	535	85.7	3.7	6.5	75.5	535	3.7	6.5	75.5	535	3.7	83	83	82	82	85	85	85	85	85	85
30	544	574	83.7	1.7	2.0	79.8	574	1.7	2.0	79.8	574	1.7	83	83	82	82	85	85	85	85	85	85
31	500	475	80.3	0.5	1.7		475	0.5	1.7		475	0.5	83	83	82	82	85	85	85	85	85	85
Mean	29.516	483	84.8	1.7	4.3	77.6	483	1.7	4.3	77.6	483	1.7	83	83	82	82	85	85	85	85	85	85

I have left the column of wet bulb depression as it stands to shew the effect of earthy salts on the muslin cover; although always wet, the aqueous evaporation was retarded by this circumstance and the indications vitiated. The calculations of aqueous tension are consequently made from the Leslie differential instrument which had a new linen rag.—J. P.



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